On "Lord, I have cried...", 4 stichera, the composition of our venerable father John of Damascus, in Tone IV—

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Bowing down unceasingly before Thy life-creating Cross, O Christ God, we glorify Thy resurrection on the third day; for thereby Thou hast restored corrupted human nature, O Almighty, and hast renewed for us the ascent of the heavens, in that Thou alone art good and lovest mankind.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

The foregoing sticheron is repeated.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Thou hast lifted the penalty for the disobedience committed through the tree, O Savior, having been nailed of Thine own will to the Tree of the Cross; and having descended into hades, O Mighty One, as God Thou didst break asunder the bonds of death. Wherefore, we worship Thy resurrection from the dead, crying out with joy: O Lord Almighty, glory be to Thee!

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Thou didst break down the gates of hades, O Lord, and didst destroy the kingdom of death; and Thou didst free the human race from corruption, granting life, incorruption and great mercy to the world.

Glory..., Now & ever...: Dogmatic theotokion—

Thou didst conceive without seed and didst ineffably give birth unto Him Who hath cast down the mighty from [their] thrones, hath exalted the humble and lifted up the horn of His faithful, who glorify the Cross of Christ, [His] burial and glorious resurrection. Wherefore, O Theotokos, with unceasing hymns we bless thee, the mediatress of so many good things, as the one who ever prayeth that our souls be saved.

Then, "O gladsome Light...". The Prokimenon, "The Lord is king...", with its stichoi. And after "Vouchsafe, O Lord...", the priest doth not intone the litanies, but we chant the first sticheron of the resurrectional aposticha, in Tone IV—

Having ascended the Cross, O Lord, Thou didst destroy the ancestral curse; and descending into hades, Thou didst free the prisoners of ages past, granting incorruption to the human race. Wherefore, chanting, we glorify Thy life-creating and saving resurrection.

And these other stichera, of the Theotokos; Spec. Mel.: "Called from on high..."—

Stichos: I shall commemorate thy name in every generation and generation.

God the Son, Who was timelessly [begotten] of the unoriginate Father, became man for the sake of [His] condescension and the salvation of men, that He might then grant paradise to first-created [Adam]. Then was all nature delivered from the deception of the serpent, and He saved the fallen image, in that He is the One Who changeth all for the better. Hence, He made [His] Mother a pure and undefiled Bride who gave birth. Her do we all bless as [our] anchor and haven.

Stichos: Hearken, O daughter, and see, and incline thine ear.

In thy womb, O thou who art blessed of God, thou didst hold the incarnate Creator of all, Who refashioned man who of old had fallen through the crime of the serpent; for thou didst give birth for us ineffably to God in the flesh, and by thy birthgiving hast freed from corruption all nature which hath waxed old. Wherefore, we hymn and glorify thy grace, O Virgin unwedded. Cease thou never to pray that our souls be saved.

Stichos: The rich among the people shall entreat thy countenance.

That thou mightest disclose unto us all the multitude of [thy] mercy and the boundless depth of [thy] goodness, thou hast wiped away the sins of thy servants; for, as Mother of God, O most immaculate one, thou hast authority [over] creation, and by thy power arrangest all things as thou desirest. For the grace of the Holy Spirit, manifestly abiding in thee, doth always assist thee in everything, O most blessed one.

Glory..., Now & ever...: Dogmatic theotokion, in the same tone—

SATURDAY EVENING LITTLE VESPERS

The Son Who is glorified with the Father and the Spirit in the highest by the seraphim, desiring to restore first-created [Adam], ineffably emptied all of Himself into thy womb, O most lauded Theotokos; and shining forth from thee, Christ God, the Savior of our souls, hath illumined the whole world by [His] divinity, delivering mankind from the madness of idolatry, hath deified it within Himself, and led it up to the heavens.

Then, "Now lettest Thou Thy servant depart...", Trisagion, and after Our Father..., the resurrectional troparion, Glory..., Now & ever..., its theotokion. Little litany, and dismissal.

SATURDAY EVENING — GREAT VESPERS

After the Introductory Psalm, the usual chanting from the Psalter.

On "Lord, I have cried...", 10 stichera. If the Menaion hath a doxasticon, it is chanted on Glory.... If there is no doxasticon, we chant Glory..., Now & ever..., the dogmaticon of the tone.

The Resurrectional Stichera, in Tone IV—

Stichos: Bring my soul out of prison, that I may confess Thy name.

Bowing down unceasingly before Thy life-creating Cross, O Christ God, we glorify Thy resurrection on the third day; for thereby Thou hast restored corrupted human nature, O Almighty, and hast renewed for us the ascent of the heavens, in that Thou alone art good and lovest mankind.

Stichos: The righteous shall wait patiently for me until Thou shalt reward me.

Thou hast loosed the penalty for the disobedience committed through the tree, O Savior, having been nailed of Thine own will to the Tree of the Cross; and having descended into hades, O Mighty One, as God Thou didst break asunder the bonds of death. Wherefore, we worship Thy resurrection from the dead, crying out with joy: O Lord Almighty, glory be to Thee!

Stichos: Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Thou didst break down the gates of hades, O Lord, and didst destroy the kingdom of death; and Thou didst free the human race from corruption, granting life, incorruption and great mercy to the world.

Stichos: Let Thine ears be attentive to the voice of my supplication.

Come, O ye people, let us hymn the Savior's rising on the third day, whereby we have been delivered from the unbreakable bonds of hades, and have all received incorruption and life, crying out: O Thou Who alone lovest mankind, Who wast crucified, buried and hast arisen, save us by Thy resurrection!

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Angels and men hymn Thy rising on the third day, O Savior, whereby the ends of the whole world have been illumined, and we have all been delivered from enslavement to the enemy, crying out: O Savior, almighty Creator of life, Who alone lovest mankind, save us by Thy resurrection!

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Thou didst crush the gates of bronze, didst break their chains, O Christ God, and didst raise up the fallen human race. Wherefore, we cry out together: O Lord Who hast risen from the dead, glory be to Thee!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Thy begetting by the Father is everlasting and outside of time, O Lord; Thine incarnation from the Virgin is ineffable and indescribable for men; and Thy descent into hades is fearsome for the devil and his angels. For, having trampled down death, Thou didst arise on the third day, granting to men incorruption and great mercy.

And these stichera of the all-holy Theotokos, the composition of Paul of Amorium, which are chanted when there is no Menaion, or at Litia. In Tone VIII: Spec. Mel.: "O all-glorious wonder..."—

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

He Who is God of all, Who took flesh of Thy blood, O most pure Theotokos, hath shown thee to the faithful as their protection, the intercessor and champion of all amid need and grievous circumstances, a right calm haven amid the storm. Wherefore, from all sorrow and affliction do thou save all who have recourse to thy divine protection.

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

Let me glorify and venerate, let me honor and hymn, let me ever raise a song to thy divine name, O all-blessed Mistress, that thou leave me not who flee to thy protection, to be a joy to the foe. But with the pinions of thy precious prayers do thou ever preserve me whole from all temptations.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Rejoice, O all-pure Mother of God! Rejoice, hope of the faithful! Rejoice, cleansing of the world! Rejoice, thou who deliverest thy servants from all sorrows and art the destroyer of death! Rejoice, O thou who didst bear Life! Rejoice, O comforter! Rejoice, O helper! Rejoice, O [our] refuge!

Glory..., from the Menaion, if there be a doxasticon.

Now & ever...: The dogmatic theotokion—

The Prophet David, the forefather of God, for thy sake gave voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: the Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the mediatress of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

Entrance. "O gladsome Light..." And after the Entrance, the appointed server, having made the usual bow to the superior, chanteth the daily prokimenon, in Tone VI—

The Lord is King, He is clothed with majesty.

Stichos: The Lord is clothed with strength and He hath girt Himself.

Stichos: For He hath established the world which shall not be shaken.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Then the usual litany. "Vouchsafe, O Lord..." The litany: "Let us complete our evening prayer...", and the rest. And after the exclamation, we chant the sticheron idiomelon of the feast of the church, and performing Litia in the narthex, we chant the stichera of Paul of Amorium, or whatever the superior desireth. And after the usual prayers, we enter the church proper, chanting the Aposticha stichera, in Tone IV—

Having ascended the Cross, O Lord, Thou didst destroy the ancestral curse; and descending into hades, Thou didst free the prisoners of ages past, granting incorruption to the human race. Wherefore, chanting, we glorify Thy life-creating and saving resurrection.

Stichos: The Lord is King, He is clothed with majesty.

Suspended on the Tree, O Thou Who alone art powerful, Thou didst shake all creation; and laid in the tomb, Thou didst raise up those who lived in the graves, granting incorruption and life to the human race. Wherefore, chanting, we glorify Thine arising on the third day.

Stichos: For He hath established the world which shall not be shaken.

Iniquitous men, having given Thee over to Pilate, O Christ, condemned thee to be crucified, showing themselves ungrateful for Thy benefactions. And of Thine own will Thou didst endure burial and didst rise of Thine own accord, as God, on the third day, granting us never-ending life and great mercy.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

The women, arriving at the tomb in tears, sought thee; and finding Thee not, they said, lamenting and crying out with weeping: "Woe to us, O our Savior, Thou King of all! How is it that Thou hast been stolen? What place holdeth Thy life-bearing Body?" And an angel answered them: "Weep not," he said, "but, going forth, proclaim that the Lord hath risen, granting us joy, in that He alone is compassionate!"

SATURDAY EVENING LITTLE VESPERS

Glory..., from the Menaion, if there is a doxasticon provided. If not, Glory..., Now & ever...: Theotokion—

Mercifully regard the supplications of thy servants, O all-immaculate one, quelling the uprisings of the cruel demons against us, delivering us from every sorrow; for thee alone have we as a steadfast and sure confirmation, and we have acquired thine intercession; let not us that call upon thee be put to shame, O Mistress. Haste thou to answer the entreaty of those who cry out to thee with faith: Rejoice, thou help, joy and protection of all, and salvation of our souls!

Then, "Now lettest Thou Thy servant depart..." Trisagion through Our Father.

Resurrectional troparion, in Tone IV—

Having learned the splendid tidings from the angels and cast off the ancestral curse, uttering praise the women disciples of the Lord said to the apostles: Death hath been cast down! Christ God is risen, granting the world great mercy!

Theotokion: The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

And the rest of the service followeth in order.

SATURDAY NIGHT — COMPLINE

The priest saith: Blessed is our God..., and we respond: Amen. Glory to Thee, our God, glory to Thee. O heavenly King..., Trisagion through Our Father. Lord, have mercy (12 times). Glory..., Now & ever... O come, let us worship... (thrice). Psalm 50 (Have mercy on me, O God...); Psalm 69 (O God, be attentive unto helping me...); and Psalm 142 (O Lord, hear my prayer). Then, Glory to God in the highest..., and the Symbol of Faith (I believe in one God...).

Canon of Supplication to the All-Holy Theotokos, in Tone IV—

ODE I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

O all-pure one who alone defendest those who ardently flee beneath thy protection amid perils and tribulations, in that thou art all-good accept our heartfelt entreaties.

Ignorant though I am, I have found thee to be a tranquil haven repelling dangers and violent assaults, O thou who gavest birth to the God-man, and I chant hymns of thanksgiving unto thee.

Glory...: Regarding me, who am stuck fast amid evil circumstances and sorrows, with thy meek and merciful eye, O Theotokos, quickly free me therefrom, for I call upon thee for help.

Now & ever...: In that thou alone art a good and merciful intercessor for thy servants, O Mistress, extend the hand of entreaty and deliver from cruel misfortunes me who am grievously bowed down by violent tribulations.

ODE III

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Having acquired thee as a mighty weapon and a rampart, O Theotokos who knewest not wedlock, I vanquish the hordes of the adversary and hymn thy mighty works.

Thou destroyest the furnace of griefs and dost extinguish the burning heat of despair, O Virgin Theotokos. Who then is a hope for us like unto thee?

Glory...: Attend unto the voice of thy servant who am in need of thy help, O Mother of God. O my hope, hearken unto me and rescue me from perils!

Now & ever...: Oppression hath come upon us because of the multitude of our transgressions, bearing pernicious death; but save thy servants, O Theotokos, for thou art able so to do.

ODE IV

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Thou hast vanquished those who make war upon me in vain, for they strove cruelly to make my soul captive. Preserve me, O Mistress, have mercy upon me and save me, for I, thy servant, flee unto thee.

Delivering me from the tongue which speaketh falsehood, O my good ally, show me forth as unpunished for the deeds of my life, for, in that thou art the Mother of the Creator, thou art able to accomplish much.

Glory...: Afflicted as I am, I know thee to be a painless physician, and I cry to thee with my mouth: O Mistress, heal me, have mercy on me, and save me, for I, thy servant, flee unto thee.

Now & ever...: Leave me not to be given over to tortures, O Mother of our God, but preserve me unharmed by any affliction and the malice of men; for thou art the helper of us all.

ODE V

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Set the supplication of thy servant forth before the Lord thy Son, O pure one, that I may obtain remission of my many transgressions.

Deliver me from sufferings and misfortunes, O Bride of God, for God hath truly appointed thee as cleansing for my lowliness.

Glory...: Thou art my protection and sure boast, O Mistress Theotokos, for thou dost in nowise spurn those who have recourse unto thee.

Now & ever...: Have mercy upon those who worship thine Offspring, O pure one, and deliver them from the torment and bitterness of men; for thou art able so to do.

ODE VI

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

O all-pure Mistress, thou thyself art my strength amid the exceeding hopeless sorrows which beset me; and I cry unto thee, for thou art a mighty protectress for thy servant.

Heal thou my spiritual wounds, O all-pure Virgin, help me, and deliver thy servant from slander, attack and undeserved ruination.

Glory...: Crush thou those who unjustly assail me who ever flee unto thee, and leave me not to their destruction, for all things are possible for thee, O pure one, in that thou art the Theotokos.

Now & ever...: Quell thou the savage billows of my soul, O Mistress, for a multitude of transgressions, temptations and sorrows have risen up against me; but do thou thyself save me.

"Lord, have mercy!", *thrice.*
Glory..., Now & ever...:

Sessional hymn, in Tone IV—

Benighted in mind by many transgressions, prodigal that I am, I cry out for thy mighty aid, O Theotokos: Illumine the eyes of my soul, shine upon me the radiant effulgence of repentance, and array me in the armor of light, O pure Theotokos.

ODE VII

Irmos: O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans whom justice rightly overtook: blessed art Thou!

Quickly routing the assault of the Moslems with the weaponry of thy prayers, O Mary, preserve thy people and flock who cry out to thy Son: O God of our fathers, blessed art Thou!

O thou who art equal in majesty to the tabernacle, receive me who flee to thee, that the enemy not seize me, desiring to destroy me who cry: O all-exalted God of our fathers, blessed art Thou!

Glory...: O Mary Theotokos, go thou quickly before me, thy servant, who am drowning, helpless, amid the threefold billows of perils, and who cry to thee: O thou hope of the ends of the earth, have mercy upon me!

Now & ever...: By thy divine supplications, O good Theotokos, do thou dispel my human thoughts, in that they are the cause of sins, and deliver thy servant from painful dangers and all harm.

ODE VIII

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

An iniquitous nation hath assailed us, boasting that it will destroy thy servants; but, destroying it, O all-pure one, protect those who cry: Bless and hymn the Lord, all ye works!

Thy manifold compassions mercifully save us from sinful judgment and divers perils, O only Mother of God, for, having given birth unto God, thou takest pity on His world.

SATURDAY NIGHT COMPLINE

Glory...: Since thou art our might and help, I am undaunted by the wrath of the enemy, but I hymn thee, O Mistress, and cry out to thy Son: Bless the Lord, all ye works of the Lord!

Now & ever...: Take pity now on my turmoil and grant me joy instead of grief, that I may hymn thee, O Mistress, and cry out to thy Son: Bless the Lord, all ye works of the Lord!

Ode IX

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Having sharpened his sword, the iniquitous and false Moslem taketh counsel against us; but with the power of the Cross and thy supplications, O Virgin Theotokos, thou armest thy servants against him; wherefore, we proclaim thy glory.

Might hath been given thee against the enemy and deliverance from misfortunes for me, O Mistress, and I know not what I shall offer thee; yet accept thou the thanksgiving which I bring to thee: Receive it now, and save me!

Glory...: O most radiant Mother of the Creator of all, thou consolation of the grieving, intercessor for the drowning and helper of those who are in utter affliction: Keep me safe throughout my life!

Now & ever...: Disdain me not who am beset by many sins and misfortunes, O most hymned one, for I now offer thee the sacrifice of praise, earnestly crying out to thee: O holy Mistress, help me, for I conclude my hymnody, glorifying thee.

Then, "It is truly meet...", and the rest as usual. Dismissal.

SUNDAY MORNING — NOCTURNS

The priest saith: "Blessed is our God...", and we say: Amen. Glory to Thee, our God, glory to Thee. O heavenly King... Trisagion through Our Father... Priest: For Thine is the kingdom... And we say: Amen. Lord, have mercy (12 times), Glory..., Now & ever..., O come, let us worship (thrice). Psalm 50 (Have mercy on me, O God...)

And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is "The fourth hymn unto God", the composition of Metrophanes, in Tone IV—

Ode I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Let us glorify the divine Trinity of hypostases, the single nature of the Three, which is co-eternal and equally enthroned; and entreating Him, let us say: Save those who glorify Thee with faith!

Anointed with deifying oil by the Father through the Spirit, the Son became man and taught [man that] the only Godhead is in three Hypostases.

Glory...: Unable to gaze upon the beauty of Thine unapproachable glory, O three-Sunned Unity, the seraphim cover themselves with their wings and unceasingly glorify Thee with thrice-holy hymns.

Now & ever...: Ineffably didst thou give birth unto the Creator of all, Who delivereth men from the ancient curse and the corruption of death. Through thee, O all-pure one, have we come to know God in three Hypostases.

Ode III

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

In that of old, O Christ, Thou didst send the Comforter from the Father upon Thy holy apostles [as] power from on high, Thou didst reveal the one three-sunned Essence.

When Thou didst appear to the Patriarch Abraham in human guise, O triune Unity, Thou didst show forth the immutability of Thy goodness and dominion.

Glory...: O only God, Who art believed on as in three Persons, Who art manifestly uncircumscribable and incomprehensible to all: deliver our souls from every tribulation.

Now & ever...: Guided by the all-wise precepts of thy Son, we glorify the only thrice-radiant Godhead and bless thee, the Ever-virgin.

Sessional hymn, in Tone IV: Spec. Mel.: "Go thou quickly before..."—

O three-Sunned, uncreated and consubstantial Unity, unapproachable and in three Hypostases: Take pity on Thy servants, and as Thou art our merciful God, save us from misfortunes; for Thee, O Lord, do we have as our only Deliverer and Master, and we cry out: Be Thou merciful unto us!

Glory..., Now & ever...: Theotokion—

Beset by many evil circumstances and the assaults of the wicked, and ever falling into despair, O Virgin Theotokos, we have thee alone as our salvation, hope and bulwark; and as is meet we now entreat thee with faith: Save thy servants!

ODE IV

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

With the seraphim we glorify Thee, the transcendent Trinity, the dominion in the unity of the Godhead, for Thou art the inseparable Essence, unapproachable, though equal in glory, O unattainable God.

As Thou art ineffably separate persons of the Godhead, united in might and a single dominion, and alone art infinite and uncircumscribable, we hymn Thee, the Creator of all creation.

Glory...: The unoriginate Mind ineffably begat the Word and sent forth the divine Spirit, Who is equal in might; wherefore, we proclaim the consubstantial Trinity to be God, the Master of all.

Now & ever...: Seen by the ancients in images, the Word announced His incarnation of thee, [O Theotokos]; and having appeared to men in later times, He truly revealed the one Principle in three Hypostases.

ODE V

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Knowing through faith the all-accomplishing Godhead, the one unapproachable Essence, and the three life-creating Hypostases, we worship them equally—the Father, the Son and the Holy Spirit: the equally eternal Being.

O three-Sunned Light, shine Thou upon me the single Divinity, the uncreated Essence, of Thine essential light. O light-creating Well-spring, illumine me with everything that is luminous, that I may contemplate Thine ineffable beauty.

Glory...: Thou alone art truly the Creator and Sustainer of all things, the all-wise Pilot, the Bestower of life; wherefore, we cry out to Thee with faith: O three-Sunned Master, preserve those who hymn Thee!

Now & ever...: He Who created [man] in His goodness and showed forth [in him] the divine form of [His] image, desiring to deify him who of old had become corrupt, through thee became man and proclaimed the one, triune Godhead.

ODE VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

When Christ was baptized, the Father, speaking, revealed His Sonship, and the Spirit became visible; wherefore, we glorify the one, triune Godhead.

When Isaiah beheld Thee seated upon an exalted throne, hymned by thrice-holy voices, he recognized the trinitarian Hypostasis of the one Godhead.

Glory...: Show Thou the hearts of us, Thy servants, to be uplifted, O exalted King in three Hypostases, that we may clearly behold the effulgence of Thy glory.

Now & ever...: In that he loveth mankind, the Son of God desired to take visible form through the Virgin in our form, and He made men to share in divine glory.

Sessional hymn, in Tone IV: Spec. Mel.: "Go Thou quickly before..."—

Pondering upon the unbegotten Father, the begotten Son and the Holy Spirit Who proceedeth from the Father, we proclaim the one beginningless kingship and divinity; and rendering glory, with one mind we cry: O consubstantial Trinity our God, save us!

Glory..., Now & ever...: Theotokion—

O all-pure one, thou didst supernaturally give birth in the flesh, within time, unto the God-man, Who transcendeth time and existeth from before the ages. Wherefore, confessing thee to be truly and rightly the Theotokos, we all earnestly cry out to thee: Vouchsafe unto us everlasting glory!

ODE VII

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Emulating in Orthodox manner the celestial essences all-arrayed and the noetic ranks, all of us mortals glorify the one Godhead in three Hypostases equally active. *Twice*

Glory...: The sayings of the holy prophets of old revealed Thee in images to be the one Creator of all the ages, the ineffable God and Lord in three divine Hypostases.

Now & ever...: O Thou Who art in essence the invisible and all-accomplishing Word, Thou didst manifest Thyself unto men as a man through the pure Mother of God, calling man to share in Thy divinity.

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

O thrice-radiant and single Light, beginningless Essence, incomprehensible Beauty: Make Thine abode within my heart, and show forth as a temple of Thy divinity, splendid and pure, me who cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever! *Twice*

Glory...: O indivisible Trinity, unconfused Union, deliver me from the divers passions and the darkness of transgressions, and illumine me with Thy divine rays, that I may embody Thy glory and hymn Thee, the Lord of glory.

Now & ever...: As Thou art Mind, Essence, Power and Being—the unbegotten Father, the Word of like form with Him, and the equally enthroned Spirit—O transcendent and ineffable Trinity and Unity Who doest mighty works, preserve Thy flock through the supplications of the Theotokos, for Thou art in essence He Who loveth mankind.

ODE IX

Irmos: Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

I now direct my whole heart and mind, and the inclinations of my whole soul and body, unto Thee, my Creator and Deliverer; and I cry unto Thee, O thrice-radiant sole Dominion: Save me, Thy servant, from all manner of temptations and tribulations. *Twice*

Glory...: Elevate our mind and thought unto Thee, the Most High, and illumine me with Thine all-pure radiance, O Father, Word and Comforter, Who dwellest in light unapproachable, O Sun of glory, Ruler of light, that I may ever glorify Thee, the one God in three Hypostases.

Now & ever...: Save those who believe in Thee, O Lord, and who proclaim the one, eternal, beginningless Essence, the three Persons of Thy divine and identical dominion; and through the entreaties of the pure Mother of God, vouchsafe us Thy divine glory.

Then, the hymn of Gregory the Sinaite, which is chanted every Sunday after the canon—

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day.

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one Kingship and Dominion,

Whom all mortals hymn and the hosts of heaven glorify, the essential Unity in three Hypostases, Who is worshipped with faith by all.

We magnify Thee, the Godhead, the Lord of the cherubim, the incomparable divine Origin of the seraphim, the indivisible Trinity in Unity.

I worship the unoriginate God the Father, the Son Who is equally without beginning, and the Spirit. With hymns let us honor the one indivisible and unified Essence, the threefold Unity.

Shine forth Thy dazzling lightning flashes upon me, O my God in three Hypostases, Thou Creator of all, and show me to be a splendid, luminous and immutable habitation of Thine unapproachable glory.

OCTOECHOS — TONE IV

With fear let us glorify Christ the Bestower of life, Who became ineffably incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

The rest of Nocturns, and the dismissal.

SUNDAY MORNING — MATINS

After the Six Psalms, we chant "God is the Lord...", in Tone IV, and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers, pg. 56). Then the usual chanting of the Psalter.

After the first chanting of the Psalter, these resurrectional sessional hymns, in Tone IV—

Gazing upon the entrance to the tomb, and unable to endure the angel of flame, the myrrh-bearing women marvelled, trembling, and said: "Hath He been stolen away Who hath opened paradise to the thief? Or hath He risen Who even before His suffering proclaimed His resurrection? Truly, Christ hath risen, granting life and resurrection unto those in hades!"

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

In Thy voluntary counsel Thou didst endure the Cross, O Savior, and in a new tomb mortal men laid Thee Who by Thy word didst create the ends of the earth. Wherefore, the alien one was bound, death taken grievously captive; and all those in hades cried out to Thy life-bearing resurrection: Christ hath arisen, remaining the Bestower of life forever!

Glory..., Now & ever...: Theotokion—

Joseph marvelled, beholding that which transcendeth nature, and pondering thy seedless conception he dwelt in thought upon the dew which fell upon the fleece, the bush unconsumed by the fire, and the rod of Aaron which put forth branches. And thy guardian and betrothed cried out to the priests: "The Virgin giveth birth, and even after birthgiving remaineth virgin!"

After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone IV—

Thou didst arise from the tomb as One Immortal, O Savior, and by Thy power didst raise Thy world up with Thyself, O Christ our God; in might Thou didst crush the dominion of death, O Merciful One, and hast shown forth the resurrection unto all. Wherefore, we glorify Thee, O Thou Who alone lovest mankind!

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Having descended from the heights of heaven and approached the stone where the Stone of life had lain, Gabriel, arrayed in white, cried out to those who wept: "Cease your cries of lamentation, O ye who have mercy now with you! Be of good cheer, for He Whom ye seek, weeping, hath truly arisen! Wherefore, cry out to the apostles that the Lord hath risen! And receiving this joy, worship the Risen One! Be ye of good cheer, that Eve also may rejoice!"

Glory..., Now & ever...: Theotokion—

All the choirs of the apostles marvelled at the dread mystery of thy birthgiving, O pure one: how He Who holdeth all things in one hand is held in thine arms as a man, how the Preëternal One receiveth the beginning, how He Who in His ineffable goodness nurtureth every creature is fed with milk. And praising thee, they glorify thee as the true Mother of God.

Then, "Blessed are the blameless in the way...", followed by the troparia "The assembly of the angels...". Little litany, and this hypacoï, in Tone IV—

Running on before, the myrrh-bearing women proclaimed Thine all-glorious arising to the apostles, O Christ: how, as God, Thou didst arise, granting great mercy to the world.

SONGS OF ASCENT, IN TONE IV,
THE VERSES BEING REPEATED—

Antiphon I

From my youth have the many passions warred against me. But do Thou help and save me, O my Savior.

O ye who hate Sion, ye shall be put to shame by the Lord; for ye shall be withered up like grass by the fire.

Glory...: By the Holy Spirit is every soul given life, exalted by purity, and made radiant by the unity of the Trinity in a sacred and mystical manner.

Now & ever...: The foregoing is repeated.

Antiphon II

From the depths of my soul have I cried out to Thee, O Lord. Let Thy divine ears be attentive unto me.

Everyone who hath set his hope on the Lord is higher than all who sorrow.

Glory...: Through the Holy Spirit do streams of grace flow, watering all creation, unto its enlivening.

Now & ever...: The foregoing is repeated.

Antiphon III

Let my heart be lifted up unto Thee, O Word, and let none of the delights of the world beguile me, unto my weakening.

We who have love for our mothers must needs be yet more ardent in our love for the Lord.

Glory...: From the Holy Spirit is the richness of divine vision, sight and wisdom; for in Him doth the Word reveal all the precepts of the Father.

Now & ever...: The foregoing is repeated.

Prokimenon, in Tone IV—

Arise, O Lord, help us, and redeem us for Thy name's sake,

Stichos: O God, with our ears have we heard.

Let every breath praise the Lord.

The appointed Resurrectional Gospel. Then, this resurrectional hymn, in Tone VI—

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We worship Thy Cross, O Christ, and Thy holy resurrection we hymn and glorify. For Thou art our God, and we know none other beside Thee, we call upon Thy name. O come, all ye faithful, let us worship Christ' s holy resurrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His resurrection; for, having endured crucifixion, He hath destroyed death by death.

Psalm 50: "Have mercy on me, O God..."

Glory...: Through the prayers of the apostles, O Merciful One, blot out the multitude of our transgressions.

Now & ever...: Through the prayers of the Theotokos, O Merciful One, blot out the multitude of our transgressions.

Then, in Tone VI:

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgression.

Then, this sticheron:

Jesus having risen from the grave, as He foretold, hath given us life eternal,* and great mercy.

Then, the Prayer: "Save, O God, Thy people...", followed by the exclamation: "Through the mercy and compassions and love for mankind..."

The Canons: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross & Resurrection hath 2 troparia, as doth that of the Theotokos.

ODE I

Canon of the Resurrection, the composition of John of Damascus, in Tone IV—

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Stichos: Glory to Thy holy resurrection, O Lord!

Thou wast lifted up upon the Tree of the Cross, setting aright our fall, O Master, and healing the destruction wrought by the tree, in that Thou art good and almighty.

Thou wast in the tomb bodily and in hades with Thy soul, as God; Thou wast in paradise with the thief and on the throne with the Father and the Spirit, O Christ, Thou Infinite One Who fillest all things.

Theotokion: At the will of the Father, through the divine Spirit thou didst conceive the Son of God without seed and gavest birth unto Him in the flesh. He Who was begotten of the Father without mother came forth from thee without father for our sake.

Canon of the Cross & Resurrection, the acrostic whereof is: "I sing praise to the life-bearing Word"—

Irmos: I will open my mouth...

Thou didst heal the affliction of mankind, O Lord, restoring it by Thy divine blood; and Thou didst break him who is mighty in power, who of old broke Thy creature.

Through death Thou becamest the resurrection of the dead; for the might of mortality was removed when it fought with eternal Life, the incarnate God Who hath mastery over all things.

Theotokion: More beautiful than the heavenly hosts did Thy divine and animate temple become: the Virgin, the holy mountain which bore Thee in her womb.

Canon of the All-holy Theotokos, the acrostic whereof is: "The fourth ode to the most glorious Maiden"

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee....

The people were shaken, the nations were troubled, and mighty kingdoms bowed down out of fear of thine Offspring, O pure one. For my King came: He cast down the tyrant and hath delivered the world from corruption.

Christ, Who dwelleth in the highest and descended unto mortal man, sanctified thee as His dwelling-place, and showed thee forth as unshaken. For Thou, having borne the Creator, hast remained a treasury of virginity after childbirth.

Then, the canon from the Menaion, and the katavasia as prescribed by the Typicon.

ODE III

Canon of the Resurrection

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

℣ The Tree of life, the true noetic Vine, hangeth upon the Cross, pouring forth incorruption upon all.

℣ As One great and awesome, as the One Who cast down the arrogance of hades, and as God incorrupt, Thou hast arisen in the flesh.

Theotokion: Thou alone, who in manner transcending nature art the mediatress of good things for those on earth, becamest the Mother of God; wherefore, we offer thee "Rejoice!"

Canon of the Cross & Resurrection

Irmos: O Theotokos, thou living and abundant fountain...

O Savior, the serpent sank into me his fangs, full of venom, which Thou didst break with the nails which pierced, Thy hands, O Almighty Master; for there is none among the saints as holy as Thou, Who lovest mankind.

Of Thine own will Thou wast seen, dead, in the tomb, O Bestower of life; and Thou hast overthrown the gates of hades for the souls held prisoner from ages past; for there is none among the saints as holy as Thou, Who lovest mankind.

Theotokion: Thou hast been shown to be the unploughed furrow, having given birth to the Grain of life, the Mediator of immortality for all who partake of the Holy One Who in holiness abideth among the saints.

Canon of the Theotokos

Irmos: Willingly didst Thou descend from on high to earth....

The essence of men is purified, having been united through thee with the unbearable divine Fire, O all-pure Virgin, baked into Bread which was hid within thee, and Who preserved thee unharmed.

Who is this who is truly close to God? For, having surpassed all the ranks of the angels, she alone shineth forth as the Mother of the Almighty in the beauty of virginity.

ODE IV

Canon of the Resurrection

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

In the suffering of Thine all-pure flesh in which Thou hadst willingly clothed Thyself, Thou didst ascend the Cross, healing my passions; wherefore, we cry out to Thee: Glory to Thy power, O Lord!

Death, having tasted Thy sinless and life-creating body, O Master, died as was meet; and we cry out to Thee: Glory to Thy power, O Lord!

Theotokion: Thou gavest birth without knowing wedlock, O Virgin, and even after giving birth thou remainest a virgin still; wherefore, with steadfast faith we cry aloud to thee, "Rejoice, O Mistress!"

Canon of the Cross & Resurrection

Irmos: Perceiving the inscrutable counsel of God...

Israel of the law refused to acknowledge Thee as God Who made the law, O Christ; instead, violating the law, they nailed Thee to the Tree as a transgressor, and are now unworthy of the law.

Thy divine soul, O Savior, having captured the treasuries of hades, raised up with itself the souls of ages past; and Thy life-bearing body hath poured forth incorruption upon all.

Theotokion: All of us glorify thee as the Ever-virgin and the true Theotokos, whom the bush which mingled with fire without being consumed prefigured for Moses who beheld God, O all-pure one.

Canon of the Theotokos

Irmos: Seated in glory upon the throne of the Godhead....

The Invisible One, becoming visible, dwelt with men; He Who is in the form of the unapproachable Divinity took on a form alien to Himself through thee, O Maiden, and He saveth those who acknowledge thee to be the pure Mother of God.

The Virgin received the Immaterial One into material participation in matter, when He became a babe through her; wherefore, He alone is known in two essences: as incarnate God and transcendent man.

He Who made His abode within thee and was born of thee without seed remained God the Word and preserved thee as virgin during thy birthgiving and virgin after birthgiving, in that He is the Master and Maker of all creation.

ODE V

Canon of the Resurrection

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

In Thy mercy Thou didst descend to earth, O Lord; and, lifted up upon the Tree, Thou didst raise up fallen human nature.

Thou, O Christ, hast taken away the condemnation of my transgressions; and Thou, O Compassionate One, hast destroyed the pangs of death by Thy divine resurrection.

Theotokion: Thee do we wield as an invincible sword against the enemy, O Bride of God, for we have acquired thee as our confirmation and hope of salvation.

Canon of the Cross & Resurrection

Irmos: All things are filled with awe...

Mindless hades seized Thee in its maw; for, having seen Thee nailed to the Cross, pierced by the spear, bereft of breath, it thought that Thou, the living God, wast a simple man. But testing the might of Thy divinity it understood.

The grave and hades divided the ruined temple of Thy body, O Thou Who lovest mankind, and both were against their will compelled to pay a fine: the one by giving up the souls of Thy saints, and the other their bodies, O Immortal One.

Theotokion: Behold! now hath the prophecy of the prophets been fulfilled! For thou, O Virgin who knewest not wedlock, didst have within thy womb Him Who is God over all, and gavest birth to the timeless Son for all, Who giveth peace unto all who hymn thee.

Canon of the Theotokos

Irmos: "Now I shall arise, now I shall be glorified....

The Son of God, making His abode within thee, made thee for us a house of glory, the holy mountain of God, His bride, bridal-chamber and temple of sanctity, a paradise of everlasting delight, O pure one.

Through the Virgin's blood, O Christ, Thou didst receive blood which is seedless, all-pure, hypostatic, reasonable and noetic, animate, active, with a will, possessed of its own power, self-governing.

The womb of the Virgin confounded the understanding of the tyrants; for her Babe sustained the soul-destroying sting of the serpent, cast down the proud apostate, and subdued him beneath the feet of the faithful.

ODE VI

Canon of the Resurrection

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Girded about with power, Thou didst ascend the Cross, and as God didst wrestle with the tyrant. And Thou didst cast him down from the heights and with invincible power didst raise up Adam.

Radiant and comely, Thou didst arise from the tomb, O Christ, and didst drive away all the enemies by Thy divine power; and as God Thou hast filled all with gladness.

Theotokion: O wonder newest of all wonders! For when the Virgin, without knowing man conceived in her womb, Him Who sustaineth all things, He was not confined.

Canon of the Cross & Resurrection

Irmos: I have come unto the depths of the sea....

Hades opened its maw and swallowed me, and, mindless, it puffed up its soul; but Christ, descending, led up my life, in that He loveth mankind.

Death hath perished through death; for He Who slew death hath arisen, granting me incorruption; and appearing to the women He proclaimed immortal joy.

Theotokion: Thy womb was shown to be the pure receptacle of the unbearable Godhead, O Theotokos, which the ranks of heaven were unable to gaze upon without fear.

Canon of the Theotokos

Irmos: (Same as the foregoing)

Of old the serpent beguiled and slew me through my first mother Eve; but now, O pure one, He Who fashioned me hath through thee called me back from corruption.

The Abyss of compassion ineffably showed thee to be His chosen abyss of miracles, O Maiden; for from thee hath Christ the pearl shone forth through the lightning-flashes of His divinity.

Kontakion, in Tone IV—

My Savior and Deliverer hath from the grave, as God, raised up mortals from their bonds and broken down the gates of hades; and as Master He hath arisen on the third day.

Ikos: O all ye mortals, let us all hymn Christ, the Bestower of life, Who hath arisen from the dead and the grave on the third day, demolished the gates of death by His own power today, slain hades, broken the sting of death, and freed Adam and Eve; and let us earnestly cry out praise, for He alone, as the only mighty God and Master, hath arisen on the third day.

ODE VII

Canon of the Resurrection

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Mankind, washed in the divine blood of Christ, hath been recalled to incorruption, and in thanksgiving it chanteth: Blessed art Thou in the temple of Thy glory, O Lord!

Thy tomb, the well-spring of our resurrection, hath been shown to be more splendid than any royal chamber, O Christ, for it bore the Life and is truly more beautiful than paradise.

Theotokion: Rejoice, divine and sanctified dwelling of the Most High! For through thee, O Theotokos, hath joy been given unto those who cry: Blessed art thou among women, O most immaculate Mistress!

Canon of the Cross & Resurrection

Irmos: The divinely wise youths worshipped not a creation...

Lifted up upon the Tree, He Who hath saved man laid low the lofty eye and cast overweening pride down to the ground. O all-hymned Lord and God of our fathers, blessed art Thou!

By Thy power lift up the horn of those who serve Thee, O Thou Who arose from the dead and emptied hades of its former riches, the souls of many men, O Master. O all-hymned Lord and God of our fathers, blessed art Thou!

Theotokion: Following the words of God, we glorify the one Godhead united in three Lights, indivisible, the eternal Flame which enlighteneth all creation, which crieth: Blessed art Thou, O God!

Canon of the Theotokos

Irmos: The three youths in Babylon, having put to mockery....

The fire of love for the Virgin which is within my heart moveth me to hymnody, so that I cry out to the Mother and Virgin: O blessed one, the Lord of hosts is with thee!

Thou wast shown to transcend creation, in that thou gavest birth to the Creator and Lord; wherefore, O Theotokos, I cry out to thee: O blessed one, the Lord of hosts is with thee!

Triadicon: Worshipping Thee, the one Dominion in three sanctities, indivisible, I hymn Thee, the Essence in three Hypostases, crying out to Thee, O Blessed One, Who directest all things.

ODE VIII

Canon of the Resurrection

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Stretching forth Thy hands, Thou didst gather in all the nations, O Master, and didst reveal the one Church which hymneth Thee, unto those in heaven and on earth, who sing together: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

The angel clad in white, resplendent in the unapproachable light of the resurrection, appeared to the women, crying: "Why seek ye the Living in the tomb as one dead? Truly Christ hath arisen!" And unto Him do we cry: All ye works, hymn the Lord and exalt Him supremely for all ages!

Theotokion: Alone among all generations, O all-pure Virgin, thou hast been shown to be the Mother of God; and thou wast the habitation of the Divinity, O most immaculate one, who wast not consumed by the fire of the unapproachable Light. Wherefore, we all bless thee, O Mary, Bride of God.

Canon of the Cross & Resurrection

Irmos: The birthgiving of the Theotokos saved the pious...

Creation, beholding Thine unjust slaughter, veiled itself in darkness and lamented; for when the earth was troubled, the sun clothed itself in gloom as in a black robe. And we unceasingly hymn and exalt Christ supremely forever.

Having descended to me, even unto hades, and made resurrection a way for all, thou didst ascend again, taking me with Thee on Thy shoulder, and didst bring me to the Father. Wherefore, I cry out to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Triadicon: Let us glorify the one God of all—the Father, Who alone is unoriginate, the first Mind and Cause of all, and the Word Who is without beginning, and the Spirit Comforter—, worshipping and exalting the united Trinity for all ages.

Canon of the Theotokos

Irmos: O Almighty Deliverer of all....

The Lord of all, Who fashioned thee of the rib of Adam, became incarnate of thy virginity. Unto Him do we cry out, chanting: Bless the Lord, all ye works, and exalt Him supremely forever!

In a shadow Abraham beheld the mystery which is in thee, the Theotokos; for he received thine incorporeal Son, chanting: Bless the Lord, all ye works! Hymn and exalt Him supremely forever!

The prefiguration of thy virginity saved those who were equal in number to the Trinity; for in their virginal bodies they trampled down the flame, O Virgin, crying: Bless the Lord, hymn and exalt Him supremely forever!

Then we chant the Hymn of the Theotokos: "My soul doth magnify the Lord...", with the refrain "More honorable than the cherubim..."

ODE IX

Canon of the Resurrection

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Thou didst wholly receive all of me into union with Thee without confusion, O my God, through Thy suffering which Thou didst endure bodily on the Cross imparting salvation wholly unto me, for the sake of Thy great compassion.

Beholding Thy tomb open and the God-bearing grave-clothes emptied by Thy resurrection, with the angels Thy women disciples said: Truly the Lord hath risen!

Triadicon: Worshipping the Oneness of the divine Essence, the Trinity of Hypostases, and honoring rightly that which is in unconfused Hypostases, equal in power and one as to adoration, let us magnify It, all ye faithful.

Canon of the Cross & Resurrection

Irmos: Let every mortal leap for joy...

Having deceitfully caused me to fall, the serpent took me captive away from Eden; but on the hard stone of Golgotha the Lord Almighty dashed him as he were a babe, and through the tree of the Cross opened the entrance to delight again to me.

The mighty fortresses of the enemy hast Thou now brought to desolation; and with Thine almighty hand Thou hast plundered his riches, O Christ Who raised me up with Thyself from the wastelands of hades; and an object of scorn hast Thou shown him to be who of old boasted beyond measure.

Come Thou, and, visiting the affliction of Thy poor people, strengthen Christians, Thine excellent inheritance, with Thy merciful and mighty arm, O Christ, in that Thou lovest mankind.

Canon of the Theotokos

Irmos: The ineffable hidden mystery....

We behold thee as a lily, arrayed in a robe dyed by the divine Spirit, O all-pure one, resplendent amid thorns and filling with sweet fragrance those who sincerely magnify thee.

The Incorrupt One, receiving corrupt human nature from thy womb, O most immaculate one, showed it to be incorrupt within Himself, in His loving-kindness; wherefore, we magnify thee as the Theotokos.

As the Mistress of all creatures, grant thy people triumphant victory, making the enemy pacific toward the Church, that we may magnify thee, the Theotokos.

After the katavasia, the little litany. Then, "Holy is the Lord our God!", thrice; and the matins exapostilarion.

On the Praises, 8 stichera, in Tone IV—

Stichos: To do among them the judgment that is written. This glory shall be to all His saints.

O Almighty Lord, Who endured the Cross and death, and rose from the dead, we glorify Thy resurrection!

Stichos: Praise ye God in His saints, praise Him in the firmament of His power.

By Thy Cross, O Christ, hast Thou freed us from the ancient curse; by Thy death hast Thou set at naught the devil who tormenteth our nature; and by Thine arising hast Thou filled all with joy. Wherefore, we cry aloud to Thee: O Lord Who hast risen from the dead, glory be to Thee!

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

By Thy Cross, O Christ our Savior, guide us to Thy truth, and deliver us from the snares of the enemy. O Thou Who hast risen from the dead, through the supplications of Thy saints do Thou raise us up who have fallen through sin, stretching forth Thy hand to us, O Lord Who lovest mankind.

Stichos: Praise Him with the sound of trumpet, praise Him with psaltery and harp.

Without separating Thyself from the bosom of the Father, O only-begotten Son of God, Thou didst come to earth in Thy love for mankind, becoming a man immutable; and Thou didst endure death in the flesh, O Thou Who in Thy divinity art foreign to suffering. And having risen from the dead, Thou hast given immortality to the human race, in that Thou alone art Almighty.

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

Thou didst accept death in the flesh, mediating immortality for us, O Savior, and didst make Thine abode in the tomb, that Thou mightest free us from hades, raising us up with Thyself. Therefore, Thou didst suffer as a man, but didst rise as God, for which cause we cry out: Glory to Thee, O Lord, Bestower of life, Who alone lovest mankind!

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

The stones fell, O Savior, when Thy Cross was planted on Golgotha; and the gatekeepers of hades were struck with fear when Thou wast laid in the tomb as one dead. For Thou, O Savior Who hast set at naught the might of death, hast by Thy resurrection granted incorruption unto all the dead. O Lord, Bestower of life, glory be to Thee!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

The women desired to see Thy resurrection, O Christ God, but Mary Magdalene came, arriving before them, and found the stone rolled away from the tomb and an angel seated thereon, who said: "Why seek ye the Living among the dead? He is risen, as God, that He might save all!"

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Tell us, O Jews, where is Jesus Whom ye thought to guard? Where is He Whom ye placed in the tomb, sealing the stone? Give up the dead one, O ye who rejected Life, or believe on the Risen One! For if ye try to silence the word of the Lord's rising, the stones will cry out, especially the one which rolled away from the tomb! Great is Thy mercy! Great is the mystery of Thy dispensation! O our Savior, glory be to Thee!

Glory...: The matins Gospel sticheron.

Now & ever...: Theotokion, in Tone II—

Most blessed art thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

SUNDAY MATINS

Great Doxology, and the resurrectional troparion—

Having risen from the tomb, and having burst the bonds of hades, Thou hast destroyed the sentence of death, O Lord, delivering all from the snares of the enemy. Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; and through them hast granted Thy peace to the world, O Thou Who alone art plenteous in mercy.

And the dismissal.

AT LITURGY

On the Beatitudes, these troparia, in Tone IV—

1 By the tree [of knowledge] was Adam forced to depart from paradise; and by the tree of the Cross was the thief made to dwell in paradise. For the one by tasting broke the commandment of the Creator; while the other, crucified with Him, confessed the hidden God, crying out: Remember me in Thy kingdom!

2 O Lord Who wast lifted up upon the Cross, Who hast destroyed the power of death and as God hast destroyed the record of our sins, grant also the repentance of the thief unto us who faithfully serve Thee and cry out to thee, O Christ God Who alone lovest mankind: Remember us also in Thy kingdom!

3 On the Cross Thou didst tear asunder with the spear the record of our sins; and, numbered among the dead, Thou didst bind the tyrant of hades, O Lord Who lovest mankind, Who by Thy resurrection hast delivered all from the bonds of hades. Thereby have we been illumined, and we cry to Thee: Remember us also in Thy kingdom!

4 O Thou Who alone art immortal, Who wast crucified and as almighty didst arise from the tomb on the third day, and hast raised up Adam, the first created: Vouchsafe that I also may turn to repentance with my whole heart, and may ever cry out to Thee with fervent faith: Remember me, O Savior, in Thy kingdom!

For our sake He Who is without passion became a man subject to the passions; and, nailed of His own will to the Cross, He hath raised us up with Himself. Wherefore, we glorify His Cross, passion and resurrection, whereby we have been refashioned and whereby we also are saved, who cry out: Remember us also in Thy kingdom!

O ye faithful, let us entreat Him Who hath risen from the dead, hath made captive the dominion of hades, and wast seen by the myrrh-bearing women and said to them: "Rejoice!", that He deliver from corruption the souls of us who ever cry out to Him with the voice of the noble thief: Remember us also in Thy kingdom!

Triadicon: O ye faithful, let us all pray, that with one mind we may worthily glorify the Father, the Son and the Holy Spirit, the unity of the Trinity in three Hypostases, unmingled, abiding, simple, indivisible and unapproachable; for thereby have we been delivered from fiery torment.

Theotokion: O Christ, most merciful Master, Thy Mother, who gave birth unto Thee in the flesh without seed, the true Virgin, who remained incorrupt even after giving birth, do we set before Thee to make the supplication: Grant forgiveness of transgressions unto those who ever cry out to Thee: Remember us also in Thy kingdom!

Prokimenon, in Tone IV—

How magnified are thy works, O Lord! In wisdom hast Thou made them all.

Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

Alleluia, in Tone IV—

Stichos: Bend thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Stichos: Thou hast loved righteousness and hated iniquity.

On "Lord, I have cried...", 3 stichera of repentance, in Tone IV: Spec. Mel.: "Thou hast given a sign..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

I have sinned against Thee, O Thou Who lovest mankind, and not according to my human nature, for which I might ask forgiveness, but inhumanly, past my nature, beyond forgiveness. O my Savior Who becamest man, transcending the laws of nature and comprehension by the human mind, and Who hast love for mankind which passeth understanding, have mercy on me that I may turn to Thee.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Thou didst appoint repentance for those who sin, and not for the righteous, O Christ. I have as examples the thief and the prodigal, Mannaseh and the harlot, the persecutor [Paul], the publican and [Peter] who fell away, yet I am brought sorely to despair. Knowing Thine all-good love for mankind, O Savior, I turn to Thee and weep, and I am filled with goodly hope that Thou wilt accept me.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Unto me who am now sunk in the passions of the body and am far removed from Thee, O King and God of all, grant compunction, the removal of evils and perfect amendment. In Thy great goodness, O omnipotent Jesus, Savior of our souls, save me, a prodigal, who otherwise have no hope.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the holy, incorporeal angels, in the same tone: Spec. Mel.: "As one valiant among the martyrs..."—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Thou didst establish the angelic armies as pleasing habitations and most honored receptacles of divine light, O Immortal One; and Thou didst set them in godly ranks as beholders and ministers of Thy glory, to carry out Thy word and fulfill Thine all-accomplishing and all-holy will.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Desiring as God to reveal an abyss of goodness, O Thou Who art without beginning, Thou didst first create the angelic choirs and the ranks of the hosts by Thine almighty hand and divine command; for it was truly fitting that goodness be poured out and go forth, that it might be given unto many, O Master.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

The six-winged seraphim, the many-eyed cherubim and the all-exalted thrones, the dominions, the principalities, authorities, archangels, angels and divine powers surround Thee, partaking directly of Thine all-accomplishing radiance, praising Thy glory, O Almighty; and they pray to Thee in our behalf.

Glory..., Now & ever...: Theotokion—

O most immaculate one, who hast surpassed the ranks of angels: With the angels ever beseech Him Who hath dominion over the angels and all creation, that He grant us remission of transgressions, deliver us from the passions, and make us, who hymn His glory, worthy inheritors of incorrupt sustenance.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of repentance, in Tone IV—

I desired to erase the record of my transgressions with tears, and to please Thee well by repentance for the rest of my life; but the enemy deceiveth me and wageth war on my soul. Before I perish utterly, O Lord, save me!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Who is tempest-tossed, yet fleeth to Thy haven, O Lord, and is not saved? Who is sick and, falling down before Thy healing power, is not cured? O Lord, Creator of all and Physician of the infirm: Before I perish utterly, save me!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

SUNDAY VESPERS

Martyricon: O Christ God, Who art glorified in the memorials of Thy saints, be Thou entreated by them, and send down upon us great mercy.

Glory..., Now & ever...: Theotokion—

Rejoice, O cloud of Light! Rejoice, radiant candlestick! Rejoice, jar wherein the Manna was kept! Rejoice, staff of Aaron! Rejoice, bush unburnt! Rejoice, bridal-chamber! Rejoice, thou throne! Rejoice, holy mountain! Rejoice, refuge! Rejoice, divine table! Rejoice, mystic portal! Rejoice, thou joy of all!

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

SUNDAY NIGHT AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Accept the entreaty of my soul, O all-pure Mistress who gavest birth to God in the flesh; for I have fled unto thy mighty assistance, lest my hope fail utterly.

Like a slave I fall down before thee, O all-pure Theotokos, for, as thou hast great boldness, by thy supplications deliver me from all tribulations, mediating before thy Son.

Glory...: Engulfed by the waves of the sea of life and beset by cruel temptations, I have hastened to the calm haven of thy protections; wherefore, deliver me from evils, O Theotokos.

Now & ever...: With thy compassionate and calm gaze look thou upon thy servant and make haste to hearken unto me, O good one, fulfilling the entreaty of thy servant and destroying the counsels of the evil, O all-pure one.

Ode III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

O Mistress, for the faithful thou art an aide against the enemy, an ally in battles, and a refuge for those who grieve.

In that He is thy Son, entreat the God of all, to Whom thou gavest birth in the flesh, that throughout the vicissitudes of life He grant me remission of mine evils.

Glory...: Mercifully regard our lowliness, O Mistress, that thy servants may be delivered from the wrath which besetteth us.

Now & ever...: Ever saved from all sorrows by thy protections, O good Mistress, we offer praise to thy Son.

Ode IV

Irmos: I heard report of Thee and was afraid; I understood Thy works, O Lord, and was filled with awe.

As thou hast boldness before thy Son, O pure Theotokos, free me from this present temptation, setting at nought the constant machinations of the enemy who ever wages war upon me.

O ye choirs of the ranks on high, ye martyrs and apostles, ye assembly of the divine prophets, ye righteous and venerable: with the Mother and Theotokos entreat Christ in our behalf.

Glory...: O Christ, accept thine all-glorious Mother who prayeth for the world and mercifully crieth out to Thee: "O my Son, accept mine entreaty and still Thou the wrath which lieth upon the world!"

Now & ever...: I fall down before thee, O Theotokos, and pray from the depths of my heart: Rescue me from these present trials, that, delivered from evils, I may offer hymnody to thy splendor.

Ode V

Irmos: The ungodly perceive not Thy glory, O Christ; but, waking at dawn out of the night, we hymn Thee, O Only-begotten One Who lovest mankind, Thou effulgence of the glory of the Father's divinity.

O pure one, thou hope and help of mortals, take pity on our lowliness, we pray, and free us from this present wrath.

Availing ourselves of thy supplication as it were an insuperable rampart, O pure one, we cry out to thee: O Mistress, drive away the invisible foe!

Glory...: Let us who put our trust in thee never be put to shame, O all-pure one, we pray with tears, rendering homage to thy goodness.

Now & ever...: With thine all-pure hand drive away the enemy who warreth against us, O all-hymned one; and let the accursed ones understand that we have set our hope on thee.

ODE VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

Wash away our sins, we pray, O Thou Who lovest mankind, by the supplications of her who gave birth to Thee without seed; for for our sake, O Word, Thou didst shed Thy precious blood.

Against us hath a wicked assembly of those who unjustly war against us gathered together, O Bride of God; but cast them down, like Peter cast down Simon Magus of old.

Glory...: Hearken unto our prayer, O Mistress, we pray, and still thou the waves of the tempest of divers pangs whereby the enemy have assembled against us.

Now & ever...: Transform my grief into joy, in that Thou art compassionate, replace my lamentation with gladness, and have pity, O Christ Who, for the sake of the Theotokos, transformed water into wine in Cana of Galilee.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...: Sedalion, in Tone IV—

Prodigal though I am, having darkened my mind with many transgressions, I cry out to thy mighty assistance, O Theotokos: Enlighten the eyes of my soul, shine forth upon me the radiant splendor of repentance, and array me in the armor of light, O pure Theotokos!

ODE VII

Irmos: Deliver us not up utterly, for Thy holy name's sake, neither disannul Thou Thy covenant, and cause not Thy mercy to depart from us, O Lord God of our fathers, Who art supremely hymned forever.

Amid divers perils and tribulations, I have now fled to thee, my salvation, O pure one, and I cry aloud: Let me not be turned away, ashamed, from my hope, but hearken, and deliver me from the snares of those who pursue me.

Like a slave I bend my neck, wretch that I am, and I utter a cry from the depths of my heart; stretching forth my hands, I bend my knees and entreat thee, the all-pure Virgin, that I be delivered from the tribulations of those who ever come against me with the assault of the evil one.

Glory...: O all-glorious and pure Mary, boast of mortals, we pray: Grant thine aid unto us who pray and piously worship thine Offspring, for we have acquired none other hope or helper than thee.

Now & ever...: O Mary who knewest not man, O helper of the faithful, who gavest birth to God in manner transcending understanding and all nature, from sudden temptations deliver as pure those who honor thee, unharmed by all enemies, visible and invisible.

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

I dare not raise my hands unto thy Son, O pure one, for I am wholly defiled; wherefore, I make bold to flee to thee, O Mistress. Mediate with the compassionate God Who is easily placated, that we may be delivered from the adverse foes who afflict us.

To thee have I entrusted mine eyes, heart and soul, O all-pure one; wherefore, have pity, O pure Mistress, falling down before the Compassionate One, in behalf of me who am wicked and unable to endure, that He save me from all want, from wounds and grief.

Glory...: "With Thy weaponry fell those who war against us, O Lord, in that Thou art mighty, and grant victory unto those who trust in Thee with faith, O Master!" the Theotokos prayeth with John the forerunner, the choir of the apostles and Thy martyrs.

Now & ever...: Once Gabriel brought thee the joy of the annunciation, O pure virgin, and by thy birthgiving hath the grief of our first mother been loosed; wherefore, having cleansed my soul of despondency, by thy supplications do thou thyself show me to be unashamed.

SUNDAY NIGHT COMPLINE

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Quickly manifest thine aid, O Virgin Theotokos; do thou eagerly bend thine ear and hearken ardently to us who cry aloud, and free us from evils, delivering us by thy supplications.

Stuck fast wholly in slothfulness, I find myself in an abyss of despair because of my transgressions; wherefore, stretch forth thy hand unto me, O Virgin Mother, as Christ did to Peter, and deliver me from the depths of transgressions.

Glory...: Bring down the tongue of the ungovernable and haughty one which, sharpened like an arrow, is launched to slay me, O Virgin; melt it like wax, and show forth his counsels to be in vain.

Now & ever...: Destroy all the counsels of those who have armed themselves against us, O Mother of God Most High, and fill with joy those who trust in thee, that we may all earnestly publish thine aid.

Then, "It is truly meet to bless thee...", and a prostration. Trisagion through Our Father... Troparion. The rest as usual. Dismissal.

ON MONDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of repentance, in Tone IV—

O Lord, visit Thou my lowly soul, which hath squandered all its whole life in sins; accept me as Thou didst the harlot, and save me.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Navigating the deep of this present life, I consider the abyss of my many evils; and lacking a helmsman for my thoughts, I utter unto Thee the cry of Peter: Save me, O Christ! Save me, O God, in that Thou lovest mankind!

Glory..., Now & ever...: Theotokion—

Thou art an invincible rampart for us Christians, O Virgin Theotokos; for, fleeing unto thee, we remain unharmed, and though we sin again, we have thee as an advocate. Wherefore, we cry out to thee in thanksgiving: Rejoice, O thou who art full of grace! The Lord is with thee!

After the second chanting of the Psalter, these sessional hymns, in Tone IV—

We shall soon enter together into the bridal-chamber of Christ, that we may all hear the divine voice of Christ our God. Come, ye who love the glory of heaven, and having lit our lamps with faith, with the wise virgins let us receive it.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Condemned by the multitude of my transgressions, I am troubled by fear of torment, O Christ God; from the depths of my heart I offer tears of repentance unto Thee, Who hast authority over life and death; and in compunction I cry to Thee: I have sinned! Save me, O Lord!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Today the armies of heaven have come for the memorial of the passion-bearers, to enlighten the minds of the faithful and to illumine the whole world with grace. Entreated by them, O God, grant us great mercy.

Glory..., Now & ever...: Theotokion—

Having received the Word in thy womb at the angel's salutation, and given birth to the incarnate God, Christ Emmanuel, O Theotokos, pray thou in behalf of our souls.

After the third chanting of the Psalter, these sessional hymns, in Tone IV: Spec. Mel.: "Go Thou quickly before..."—

O all-blessed Trinity, the choirs of the incorporeal ones unceasingly hymn Thee with their immaterial mouths, and they stand before Thee with fear, crying out: Holy is the Essence in three Hypostases! At their entreaties have mercy on the creation of Thy hands, O Thou Who alone lovest mankind.

The ranks of angels stand with fear before Thy throne, O Master, and ever enlightened by the rays thereof, they unceasingly chant unto Thee a hymn of victory, O Lord. By their sacred prayers grant peace unto the world and the remission of our transgressions.

Glory..., Now & ever...: Theotokion—

O most immaculate Virgin who gavest birth to the transcendent God: With the incorporeal ones unceasingly entreat Him, that before the end He grant remission of transgressions and amendment of life unto us who with faith and love hymn thee as is meet, O thou who alone art most hymned.

ODE I

Canon of repentance, to our Lord Jesus Christ & His holy martyrs, the acrostic whereof is "O Savior, save me as Thou didst the harlot of old", in Tone IV—

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh; that, in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

O Jesus my Savior, Who saved the prodigal, accepted the weeping of the harlot, and by Thy gesture justified the publican who sighed: Accept me also, who turn to Thee though I have committed sins innumerable, and save me.

The fire of evil devoureth my soul like tinder, and kindleth the flame which is to come. O Long-suffering One Who lovest mankind, extinguish it with the dew of Thy mercies, granting us tears of repentance.

Martyricon: Full of great understanding, the choir of the holy passion-bearers, chastely rejecting the foolish counsel and adverse thinking of all the violators of the law, received divine honors.

Martyricon: O wise and all-praised passion-bearers, who in your faith disdained the beautiful things of this world, ye have inherited heavenly life. Wherefore, from all the turmoil of the world deliver me, who truly bless you.

Theotokion: O all-pure one, all-radiant luminary of the Sun of glory: Enkindle the flame of my soul, which hath guttered out through despondency, and ever feed it with the oil of divine works, that I may glorify thee with faith and love.

Another canon, of the holy incorporeal angels, in Tone IV—

Irmos: Same as the foregoing.

O angels, who as pure intelligences stand before the great and primal Mind, fed by divine radiance: Illumine me with your rays, hymning the Word Who is the cause of all, O all-glorious ones. *Twice*

Bowing down before God with love, and manifestly limned by the beauties of God, O glorious archangels, ye have taken your place around Him in orderly ranks, crying out to the Creator a hymn of victory.

Theotokion: O most immaculate one, who alone received in thy womb the Word, Whom the angelic armies ever glorify: Illumine my soul, releasing it from dark evil thoughts of sin, and enlightening it with the understanding of thine Offspring.

ODE III

Canon of Repentance

Irmos: Willingly didst Thou descend from on high to earth, O Thou Who art more highly exalted than every principality, and from the uttermost depths of hades thou didst raise up lowly human nature; for there is none more holy than Thee, O Thou Who lovest mankind.

O Christ God, Who art the never-waning Light, the darkness of the passions hath surrounded me with the night of life, but in that Thou lovest mankind, save me, enlightening me with rays of repentance, that I may glorify Thee.

Show me to be an inheritor of the portion of the elect, O Christ my Savior, cutting me off from the portions of the adversary, and showing me to be cleansed by tears and almsgiving, that in praise I may ever glorify Thee.

Martyricon: Truly dyed red by your blood, your feet ran right swiftly to the heavens, leaving behind the world of sin, O martyrs, conversers with the divine hosts.

Martyricon: Subjected to wounding, your bodies collapsed, O athletes of Christ, but the power of your souls was strengthened, being tightly bound by love to Him Who by His will hath created all things.

Theotokion: O Lady Mary, who for all gavest birth to the Lord: Enlighten and free me, who am beset by the passions of my mind and am benighted by evil.

Canon of the Angels

Irmos: Same as the foregoing.

O Christ Who art hymned by the heavenly choirs: In Thy divine wisdom move the assemblies of the faithful to hymn the ranks thereof, for there is none more holy than Thou, O Word Who lovest mankind. *Twice*

Sharing in fervent love and the bonds of love, ye stand as ministers before the primal

Source, unceasingly hymning the one Essence of the unoriginate Godhead, O divine archangels.

Theotokion: O pure Mother who gavest birth unto Christ, thou didst most splendidly annul the ancient curse of Eve by the blessings of Him Who crowneth all; for there is none as all-holy as thee, our helper.

ODE IV

Canon of Repentance

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

I now fall down before thee as Judge, O Lord. Have pity on me, who am condemned and in despair; deliver me from Thy just sentence, and vouchsafe that I may stand with Thine elect.

O Christ Who lovest mankind, heal me who have fallen among savage thieves and been wounded, pouring forth the wine and oil of repentance upon me, and clothing me in the vesture of my salvation.

Martyricon: When your bodies were flayed, O most lauded martyrs, ye were clothed from on high with the robe of salvation; and ye stripped bare him who of old stripped our first father naked, rendering him dead and lifeless.

Martyricon: Waxing eloquent before the iniquitous, adorned by piety with the understanding of the Word of God, O martyrs, ye put to shame all the ungodly sages and rhetors, slaying the enemy.

Theotokion: Like rain did Jesus, the Abyss of wisdom, descend upon thee, O Virgin Theotokos, finding thee alone to be pure; and He hath restrained the grievous torrents of ungodliness with divine grace.

Canon of the Angels

Irmos: Same as the foregoing.

With unapproachable power didst Thou bring the heavenly intelligences out of from non-existence, O transcendent Word of God; and with Thine ineffable glory Thou didst adorn them, who cry out: Glory to Thy power, O Christ!

Guided by the Spirit and His reins, and illumined by divine rays, the heavenly hosts formed themselves into unbroken ranks, worshipping the one Godhead, the Cause of all.

Thy ministering radiances were vouchsafed to gaze upon the comely beauty of Thy countenance; and, thence receiving understanding, they cry out to Thee: Glory to Thy power, O Christ!

Theotokion: Before the King her Son, the Virgin Queen now standeth, arrayed in golden vesture, incomparably more exalted than the angels, who cry: Glory to Thy power, O Christ!

ODE V

Canon of Repentance

Irmos: "Now I shall arise, now I shall be glorified, now I shall be exalted, elevating fallen human nature, which I received from the Virgin, to the noetic light of My divinity!" said God through the prophet.

O how I shall stand condemned before Thee, the Judge and God of all, and be accused of all the evils wherein I have mindlessly sinned of mine own will, making myself wholly unprofitable!

Save me, O Lord, for I have been filled with many evils; and I pray: Heal my sins and grievous sores, and leave me not to perish alone, who have sinned greatly against Thee, O my Jesus.

Martyricon: Manifestly finding a blessed end, the athletes have received glory, with their members glorifying Christ, the Appointer of the contest, having manfully resolved to suffer wounds and stripes.

Martyricon: O blessed athletes of Christ, by your godly and beautiful way of life ye have inherited the riches of heaven, imperishable crowns, never-waning light, and a habitation unmade by men's hands, which waxeth not old.

Theotokion: The voices of the prophets foretold thy wonders, O all-pure one, calling thee the mountain, the door, and the radiant lamp, from whence the wondrous Light truly illumineth the world, O pure one.

Canon of the Angels

Irmos: Same as the foregoing.

With trembling the cherubim and seraphim, the thrones and the divine archangels, the dominions, powers and principalities, the authorities and the angels, glorify the one worshipful Godhead of the Trinity. *Twice*

The angels were shown to be shining radiantly with light, O Christ, proclaiming Thy resurrection to the venerable women in the world, and shaking the mind of Thine enemies with the rays of Thy divinity.

Theotokion: O Thou Who wast ineffably born of the Virgin and deliverest men from corruption, by the regiments of the angels preserve now Thy Church, which glorifieth Thee with Orthodox voices.

ODE VI

Canon of Repentance

Irmos: I have come unto the depths of the sea, and the tempest of my many sins hath engulfed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

As one mortal, I have neither understanding nor sense, wretch that I am, possessed of a conscience ever defiled. O God my Creator, let me not perish utterly!

My deeds, like enemies, will accuse me at Thy judgment-seat, O Compassionate One; but deliver me quickly from them, O Christ, guiding me to repentance.

Martyricon: The assembly of the violators of the law broke the bones of the passion-bearers, yet were unable to break their faith, for which they have been shown to be heirs of God, the Savior of our souls.

Martyricon: Like costly stones were the passion-bearers set with divine wisdom upon the unshakable rock of hope; and as temples of the Holy Spirit they have made their abode in the temple of God.

Theotokion: My heart, which hath been darkened by the dark visitations of sin, do thou illumine with the light which is within thee, O Bride of God, who gavest birth unto Christ the Sun.

Canon of the Angels

Irmos: Same as the foregoing.

Standing round about the Master, and in purity delighting in the effulgence of the Source of radiance, O ye angelic armies, enlighten those who hymn you with faith. *Twice*

O Thou Who in Thy wisdom didst create the angelic choirs, as Master Thou didst show forth the dominions, powers and seraphim, who honor Thee with praises.

Theotokion: O Christ, Who restest upon the most exalted thrones and preservest all things in Thy divine providence, Thou didst rest in the arms of the Virgin, O Master.

ODE VII

Canon of Repentance

Irmos: The three youths in Babylon, having put to mockery the tyrant's command, cried out amid the flames: Blessed art Thou, O Lord God of our fathers!

To whom shall I liken thee, O my wretched soul? Woe is me, who love unseemly things and fail to seek what is good! Wherefore, haste thou before the end, and exhibit goodly conduct.

Grant me a shower of tears, that I may be cleansed of mine evils; and leave me not to perish now, who have sinned against Thee more than all other men, O Savior.

Martyricon: Bearing in your own bodies the mortality of the Word Who was slain, ye put deception to death; and having died, O glorious athletes, ye heal those brought to death by the passions.

Martyricon: What place doth not now have you as enlighteners and a bulwark, O martyrs? What land is not sanctified by your sufferings and the dawning of your healings, O glorious ones?

Theotokion: Thou alone remainest a virgin even after giving birth, O Mistress, who art resplendent in virginal beauty; thou alone didst escape the pain of motherhood: for thou alone gavest birth to God, the Deliverer of our souls.

Canon of the Angels

Irmos: Same as the foregoing.

With the noetic angels as witnesses to what we have done, O my soul, let us choose their pure life, for they cry out: Blessed art Thou, O Lord God of our fathers! *Twice*

Purified by a burning coal, the divine Isaiah beheld the seraphim standing before Thy throne, and he cried out: Blessed art Thou, O Lord God of our fathers!

Theotokion: As thou gavest birth to the Creator and Lord, O Virgin, thou art manifestly more exalted than the ranks of all the incorporeal beings. Blessed is the Fruit of thy womb, O pure one!

ODE VIII

Canon of Repentance

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

Having submitted to the passions, I have shown myself to be like unto the irrational dogs. O Word of God Who art without beginning, turn and save me, who cry: Bless the Lord, all ye works of the Lord!

The boar ravaged and laid waste to me like a solitary vineyard cultivated by the Spirit, O Savior. Deliver me from him, O Word, and straightway show me to be fruitful for Thee in the virtues.

Martyricon: Your bloody skins dyed a divinely woven robe for you, O martyrs, and, thereby adorned and wearing crowns of victory, ye stand in the highest before the eternal King.

Martyricon: The sacred harmony of the martyrs set at naught the unholy discord which would have them commit what is unlawful; and having suffered lawfully, they have been lawfully crowned by the Master of all.

Theotokion: All creation blesseth thy birthgiving, which hath crowned us with blessings and removed the curse, O only most blessed and all-glorious one, who hath filled our race with grace.

Canon of the Angels

Irmos: Same as the foregoing.

As the only immortal Life, as the Creator, Thou didst create the angels to share in immortal life, and didst teach them to chant: Bless ye and hymn the Lord! *Twice*

Noetically standing round about Thee, the archangels chant with never-ceasing voices, divinely honoring Thee as the Master of all: Bless ye and hymn the Lord!

Theotokion: O most blessed one, the images of the law prefigured thee who gavest birth unto God Who is united to fleshly matter, but before was immaterial in His divine essence. O Virgin, we bless thy birthgiving!

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of Repentance

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

This is the time for repentance! Why then are we slothful? Why are we sunk in sleep? Let us put away despondency and feed our lamps with the oil of good deeds, as it is written, lest we find ourselves standing outside the doors, lamenting.

While there is yet time to repent, O my soul, turn thou from the evils which thou hast committed in knowledge and in ignorance, and cry out unto Him Who knoweth all things: I have sinned against Thee! Forgive me, O Master, and disdain me not, who am unworthy!

Martyricon: In places of glory, in resting-places of honor hath Christ most manifestly assembled the saints who suffered, from every land and city; and now they shine forth in gladness upon the Church of the firstborn.

Martyricon: Illumined by the rays of the divine Spirit, the most precious shrine of Thy holy martyrs all-gloriously emitteth the radiance of healings, and dispelleth the pangs of infirmities, O only greatly merciful Lord.

Theotokion: Enlighten my soul with rays from the light that is within thee, O Bride of God, and raise it up, for it lieth in the pit of destruction, defeating the enemies who ever assail my heart and impel it toward the passions.

Canon of the Angels

Irmos: The ineffable hidden mystery of God is revealed in thee, O all-pure Virgin; for God hath become incarnate of thee in His loving-kindness. Wherefore, we magnify thee as the Theotokos.

Hymning the Mind, the Father and Origin of the Son and the Spirit, and having received gifts of divine grace, O angels, be ye assiduously quick to send them down upon us. *Twice*

Beautifully adorned with the gift of incorruption and with grace, hymning Thee, the eternal Source of incorruption, O Christ, the divine archangels magnify Thee as their Benefactor.

Theotokion: O Mother of God, we, the faithful, know thee to be the bridal-chamber and dwelling-place of the ineffable Incarnation, and the ark of the law; wherefore, we unceasingly magnify thee.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of repentance, in Tone IV—

Wash me with my tears, O Savior, for I have defiled myself with many sins; wherefore, I fall down before Thee, crying: I have sinned, O God! Have mercy on me!

OCTOECHOS — TONE IV

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

I am a sheep of Thy reason-endowed flock, and I flee to Thee, the good Shepherd. Seek me out who am lost, O God, and have mercy on me.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Who is not filled with awe, beholding the good contest wherein ye struggled, O holy martyrs? How have ye, who are fleshly beings, vanquished the incorporeal foe, confessing Christ and having armed yourselves with His Cross? Wherefore, as is meet, ye have been shown to be expellers of the demons and opponents of the barbarians, unceasingly praying that our souls be saved.

Glory..., Now & ever...: Theotokion—

O Theotokos, Queen of all, boast of the Orthodox: Cast down the arrogance of the heretics, and put them to shame who neither bow down before nor venerate thy precious icon, O all-pure one.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON MONDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone IV—

Of old was Adam banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying out: Remember me in Thy kingdom!

I have sinned more than all other men on earth, and I fear the implacable tribunal which is to come, O All-good One. Then preserve me uncondemned thereat, and deliver me from torment, granting me repentance which washeth away all defilements, in that Thou lovest mankind.

Standing now before the Master of all, O cherubim and seraphim, ye authorities, thrones, archangels, dominions and hosts, ye holy angels and most exalted principalities, ask remission of offenses and correction of life for all who cry out with faith: Remember us in Thy kingdom!

Martyricon: Cast into the fire, ye utterly consumed the tinder of deception, O passion-bearers of Christ; and in the multitude of your blood ye drowned the serpent of the deep; and having won the victory, ye rejoice with the armies on high, praying earnestly that we be saved.

Glory...: O Effulgence of the threefold Sun who shinest in the fullness of the world, dispelling the cruel passions of my soul: Send down the radiance of light and cleansing of offenses unto me who now cry out with faith to Thee, the all-unoriginate Father, the Son Who is equally enthroned with Him, and the Spirit. O Trinity, all-accomplishing Power, save us!

Now & ever...: O pure one, have pity on me who ever sin and am greatly hindered by slothfulness, and reveal to me models of repentance, granting compunction to my perplexed soul, O all-pure hope unashamed. And remember us who hymn thee with love and cry out with faith, O most hymned Virgin.

On "Lord, I have cried...", 3 stichera of repentance, in Tone IV: Spec. Mel.: "Called from on high..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

Emulating the Canaanite woman, O my soul, touch Christ from behind, and cry out repeatedly: Have mercy on me, O Master! My body, like her daughter, is possessed by evil spirits, and it flaileth about. Quench the burning of my flesh, I pray; and, causing the disorderly seizures thereof to cease, mortify it by the fear of Thee, through the supplications of her who conceived and gave Thee birth, and of all the saints, O greatly merciful Benefactor.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Thou didst once send Jonah to the sinful Ninevites to preach to them, O Christ, and, repenting, they transformed their anger into kindliness, delivered from pernicious wrath. Wherefore, send also Thy mighty help unto me, who am unworthy, O Thou Who lovest mankind, that I may turn away from my countless offenses and be guided to the path of repentance; for I weep, groaning bitterly, to be delivered by Thy mercy from my many transgressions.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

O Compassionate One, Who camest into the world to save sinful men and call them to repentance: In that Thou art full of lovingkindness, have pity on me who have angered Thee more than all other men, save me in Thy goodness, guide me to the way of repentance, and grant me thought of compunction, in Thy goodness making my heart steadfastly humble, simple, meek and guileless, O my Savior, in that Thou art full of lovingkindness.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the holy & great John the Forerunner, in Tone IV—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O Forerunner, who hast boldness before the Lord, and who dost surpass all born of women: Unceasingly entreat Him in behalf of those who pray to thee with faith, that He grant us conversion and a beginning to repentance, that, saved, we may ever hymn thee.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Thou wast called a prophet from thy mother's womb and a preacher from her belly, O Forerunner and Apostle of the coming of the Lord. I have given myself over to the demons and am become an industrious slave to sin. As a mighty warrior cure me of both these sins, that I may proclaim thy speedy help.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

As the winnowing-fan of the divine Spirit, winnow away like weeds the ways of my heart, gathering divine deeds from me to store like grain in the granary of God, that, enriched by thee, my mediator, I may become food fit for the Master, O blessed one who baptized Christ.

Glory..., Now & ever...: Theotokion—

Grant me tears from the depths of my heart, sighing from the depths of my soul, O Maiden, and contrition and confession of the transgressions I have committed in this life, that by thy help, O most pure one, I may pass my life in repentance and receive surcease.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of repentance, in Tone IV—

I desired to erase the record of my transgressions with tears, and to please Thee well by repentance for the rest of my life; but the enemy deceiveth me and wageth war on my soul. Before I perish utterly, O Lord, save me!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Who is tempest-tossed, yet fleeth to Thy haven, O Lord, and is not saved? Who is sick and, falling down before Thy healing power, is not cured? O Lord, Creator of all and Physician of the infirm: Before I perish utterly, save me!

OCTOECHOS — TONE IV

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: O Thou Who lovest mankind, and Who hast accepted the patience of the holy martyrs, through their supplications grant us great mercy.

Glory..., Now & ever...: Theotokion—

Deliver us from our needs, O Mother of Christ God, who gavest birth to the Creator of all, that all of us may cry out to thee: Rejoice, O only intercession for our souls!

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

MONDAY NIGHT AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

O all-pure one, who alone providest defense amid perils and tribulations, in that thou art good accept the heartfelt entreaty of us who ardently flee unto thy protection.

Wretch that I am, I have found thee to be a calm haven fending off the assaults of perils and want, O divine bearer of the God-man, and I chant hymns of thanksgiving unto thee.

Glory...: Gazing upon me, who am stuck fast in evil circumstances and sorrow, with thy meek and merciful eye, O Theotokos, quickly free me, for I call upon thee for help.

Now & ever...: Adam and Eve have been delivered from condemnation by thee, O pure one, and with them I fall down before thee. Transform my tears of grief now into joy, and free me from perils.

Ode III

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Having acquired thee as a mighty weapon and bulwark, I vanquish hordes of the adversary, and I hymn thy mighty acts, O Theotokos who knewest not wedlock.

Thou destroyest the furnace of grief and dost extinguish the burning heat of despair. Who is a help for us like unto thee, O Virgin Theotokos?

Glory...: Hearken unto the cry of thy servant, who am in need of thine aid, O Mother of God. O my hope, hear me and make haste to save me.

Now & ever...: Look down, O pure one, and save me, for at the behest of God, in manner which transcendeth recounting and understanding, thou gavest flesh to the Word of God Who sustaineth all things.

Ode IV

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Having vanquished those who have become mine enemies in vain and have striven cruelly to seize my soul, preserve me unassailed, O Mistress, that, rejoicing, I may glorify thee.

Delivering me from the tongue which speaketh lies, in that thou art my good intercessor, show me to be unsullied by the works of this life, for as the Mother of the Creator thou art able to accomplish much.

Glory...: Afflicted as I am, but knowing thee to be a painless physician, I cry out with spirit and mouth: Heal me, O Mistress! Have mercy and save me, for I, thy servant, flee unto thee!

Now & ever...: O Virgin Mary, we all hymn thee as the boast of angels and men, and we pray with faith: O Mistress, make thou entreaty, that we be delivered from all sorrow!

Ode V

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

O pure one, direct the supplication of thy servant to the Lord thy Son, that I may find remission of my manifold transgressions.

Deliver me from sufferings and misfortunes, O Bride of God, for God hath appointed thee as a mediator before Him for my lowliness.

Glory...: Thou art my protectress and constant boast, O Mistress Theotokos, for thou dost in nowise spurn me who am beset by griefs.

Now & ever...: Now ask for us remission of transgressions, and deliver us from perils and impure passions by thy supplications, O all-hymned one.

ODE VI

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Amid the desperate tribulations which beset me greatly thou art my strength, O all-pure Mistress, and I cry unto thee: For thou art a great helper for thy servant.

Heal thou the wounds of my soul, O Virgin Mistress; help me, and deliver thy servant from slander, attack and unjust assault.

Glory...: Destroy thou the unjust assailants who ever attack me who have recourse to thee, O pure one, and leave me not to perish, for all things are possible for thee, O divine Maiden.

Now & ever...: Still thou the raging billows of my soul, for a multitude of transgressions, temptations and griefs have risen up against me; but do thou save me, O Mistress.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever.... Sedalion, in Tone IV—

All of us who have recourse to thy protection, O Virgin, cry out to thee: Accept our entreaty, and cease thou never to pray to Him Who loveth mankind, that thy servants be saved.

ODE VII

Irmos: O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans whom justice rightly overtook: blessed art Thou!

Having quickly repelled the force of the Moslems with the sword of thy supplications, O Mary, preserve thy people and flock, who cry unto thy Son: O God of our fathers, blessed art Thou!

O thou who art equal in majesty to the tabernacle, O Mother of God, accept me who flee unto thee, that the enemy who striveth to destroy me may not overtake me who chant to thy Son: O God of our fathers, blessed art Thou!

Glory...: O Mary Theotokos, go thou quickly before thy servant who am engulfed in the threefold waves of perils and am bereft of help, for I cry unto thee: O Theotokos my help, have mercy upon me!

Now & ever...: The human temptations which are the cause of sins do thou now destroy by thy divine supplications, O good Theotokos, and deliver thy servants from painful transgressions and all perils.

ODE VIII

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

An iniquitous nation hath arisen against us, boasting that it will destroy thy servants, O all-pure one; but, destroying it, protect those who cry: Bless the Lord, all ye works of the Lord!

Thy many compassions mercifully save us from the judgment of sin and divers perils, O only Mother of God, for, having given birth unto God, thou hast pity for His world.

Glory...: Take pity now upon mine entreaty and grant me joy in place of grief, O Mistress, that I may hymn thee and cry out to thy Son: Bless the Lord, all ye works of the Lord!

Now & ever...: In that thou art my strength and helper, I am not afraid of the hostility of the enemy, but I hymn thee, O Mistress, and cry out to thy Son: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Having sharpened his weapons, the iniquitous and false Arab taketh counsel against us; yet thou dost arm thy servants against him with the power of the Cross of thy Son and thy supplications, O Virgin Theotokos; wherefore, we proclaim thy glory.

Thou hast been given to me as strength against the enemy and deliverance amid trials. What I shall offer thee I know not, O pure one. Yet that which I have — my thanks — I offer unto thee, O Mistress. Accept them from thy servant, and save me.

OCTOECHOS — TONE IV

Glory...: O Mother of the Creator of all, O most pure comfort of the sorrowful, intercessor for the drowning and helper of the vanquished: keep me safe until the end of my life!

Now & ever...: O most hymned one, though I am oppressed by many sins and cruel perils, I now offer thee the sacrifice of praise and earnestly cry out to thee: O holy Theotokos, help me, for, glorifying thee, I complete my hymnody.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparion. The rest as usual, and the dismissal.

ON TUESDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of repentance, in Tone IV—

O Lord, visit Thou my lowly soul, which hath squandered all its whole life in sins; accept me as Thou didst the harlot, and save me.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Navigating the deep of this present life, I consider the abyss of my many evils; and lacking a helmsman for my thoughts, I utter unto Thee the cry of Peter: Save me, O Christ! Save me, O God, in that Thou lovest mankind!

Glory..., Now & ever...: Theotokion—

In that thou art truly the Theotokos, who prayest with boldness to thy Son and our God as His Mother, preserve this city, which hath earnest recourse to thy protection, in thee findeth its might, and fleeth for refuge to thee, our haven and bulwark, the only intercessor for the human race.

After the second chanting of the Psalter, these sessional hymns, in Tone IV—

The mind of my wretched soul, darkened by the gloom of the passions and the pleasures of life, giveth no thought to compunction; but have pity on me, the accursed, O Savior, and grant me thought of compunction, that even I may cry out to Thy lovingkindness before the end, O Lord: Save me, who am unworthy, O Christ my Savior!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

We shall soon enter together into the bridal-chamber of Christ, that we may all hear the divine voice of Christ our God. Come, ye who love the glory of heaven, and having lit our lamps with faith, with the wise virgins let us receive it.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Armed with the Cross, O Christ our God, Thy passion-bearers overcame the wiles of the enemy, the author of evil, and shone forth, guiding mortal men like beacons; and they impart healings unto those who ask with faith. Through their supplications save Thou our souls.

Glory..., Now & ever...: Theotokion—

O only pure, only blessed Virgin Theotokos, we have come to know the Word of the Father, Christ our God, Who became incarnate of thee; wherefore, chanting unceasingly, we magnify thee.

After the third chanting of the Psalter, these sessional hymns, in Tone IV—

Repent, O my soul, before thy departure, for the judgment upon sinners is implacable; and though thou art fickle, cry out to the Lord in compunction of heart: I have sinned in knowledge and in ignorance, O Compassionate One. Through the supplications of him who baptized Thee have pity and save me!

The sacred Baptist, the desert-loving dove, who preached repentance and pointed to Christ Who had become man, hath become an intercessor for all sinners, a faithful helper for all who are tempest-tossed. By his supplications, O Christ, save Thy world.

Glory..., Now & ever...: Theotokion—

By thy divine birthgiving, O pure one, thou didst restore the mortal nature of those on earth, which had become corrupt in the passions; and thou hast raised all up from death to the life of incorruption. Wherefore, we all bless thee as is meet, O all-glorious Virgin, as thou didst foretell.

ODE I

Canon of repentance, to our Lord Jesus Christ, & His holy martyrs, the acrostic whereof is "Wash me with purifying tears, O Word", the composition of Joseph, in Tone IV—

Irmos: O Thou Who smote Egypt and drowned the tyrant Pharaoh in the sea, Thou didst save from slavery the people who like Moses chanted a hymn of victory, for Thou hast been glorified.

Do not openly denounce me who commit acts of darkness in secret, neither put me to shame before all men; but shine forth upon me the light of sincere repentance, O Savior, and save me.

Prodigal as I am, I ever heap sins upon sins and never sense the fear of Thee, O Master; wherefore, save me before mine end, and have pity on me, O Lord.

Martyricon: Protected by the shield of piety, O glorious saints, and wielding the implement of the Cross as it were a sword, ye went forth to do battle with the enemy, and cast him down.

Martyricon: The godly martyrs were undaunted by the bloodthirsty wild beasts, the severing sword, the boiling of cauldrons, the uprooting of their nails, maiming, and the pain of tortures.

Theotokion: O all-pure one, thou wast shown to be the ark gilded by the divine Spirit, holding not the tablets of the law, but Christ the Lord, Whom the law and the prophets proclaimed of old.

Another canon, of the holy & great John the Forerunner, the acrostic whereof is "With love do I fashion a prayerful hymn to thee, O blessed ones", the composition of Joseph, in Tone IV—

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh; that, in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

Preceding the Sun like a great star, thou didst enlighten the earth with thy radiance, O Baptist; wherefore, I cry unto thee: Enlighten my heart, which hath been blinded by the cruel darkness of my countless transgressions.

O blessed one, in thy nativity thou didst once release thy mother from barrenness; wherefore, I beseech thee: By thy supplications show my soul, which is became empty through unfruitfulness, to be fruitful, bringing forth the virtues as goodly children.

Thou didst prepare the ways of the Deliverer, achieving the power of Elijah, O ever-glorious Baptist. By thy supplications direct the movement of my soul unto Him, removing every stumbling-block and the flame of the passions.

Theotokion: O radiant cloud, by thy splendid mediations drive the dark and cruel clouds from my soul, that I may see the light of Him Who shone forth from thee, and may receive unwaning light through the Light.

ODE III

Canon of Repentance

Irmos: O Lord Who dost establish the thunder and formest the wind: make me steadfast, that I may hymn Thee in truth and do Thy will; for none is as holy as Thee, O our God.

O Christ Who enlightened the eyes of blind men, enlighten mine eyes, which have grown dim through pleasures and the griefs of life, and which never look to thy judgments.

Lo! the time is come! Awake from the evils thou hast committed, O my soul, and cry out with fear to the Master and Deliverer: Open unto me the doors of repentance, O Christ!

Martyricon: Belial, who boasted of old, is shown to be driven away by the divine struggles of the passion-bearers, and is seen to be dead and lifeless, trampled underfoot by them.

Martyricon: Finishing the course of martyrdom, with divine power the company of the saints truly hewed down myriads of noetic moors, and have received glory.

Theotokion: Thou didst assuage the grief of our first parents by giving birth for us to Joy, the Bestower of life and Deliverer, O all-holy Theotokos. Him do thou earnestly entreat, that He save our souls.

Canon of the Forerunner

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Thou didst fulfill every virtue and didst hate all evil with thy heart, O blessed one; and thou didst direct men to the paths of repentance.

Thou wast shown to be the great Forerunner of the incarnate Word; wherefore, I pray to thee: Deliver me from the irrational passions, guiding me to dispassion.

While yet alive on earth, in thy body thou didst show forth the life of the incorporeal ones, O Forerunner. Through thy supplications, O God-bearer, give us also the strength to emulate this, we pray.

Theotokion: The world, which before had become useless through disobedience, hath found mercy through thee; wherefore, in chanted hymns it blesseth thee, as is meet.

ODE IV

Canon of Repentance

Irmos: I heard report of Thee, O God, and I was afraid; I understood Thy works, O Lord, and I was filled with awe, for the earth is full of Thy praise.

Stripped bare of the virtues, I have clothed myself in evil, and, lo! I am filled with shame. O Jesus Who lovest mankind, make me bright with divine vesture.

Navigating the waters of the sea of life, O Word, through slothfulness I have fallen into the misfortune of the shipwreck of bodily pleasures; but guide me to the harbor of repentance.

Martyricon: Having truly cleansed away all the rot of the tolerance of sin, the valiant martyrs have given salvation unto all.

Martyricon: Rolled about the earth like stones, the steadfast passion-bearers utterly cast down deception and reached the city on high. By their supplications, O Lord, save us.

Theotokion: At every time and in every place I call upon thee, my salvation: Disdain me not, O most immaculate one, who gavest birth to God, my Deliverer and Savior!

Canon of the Forerunner

Irmos: Out of love for Thine image Thou didst stand affixed to the Cross, O Compassionate One, and the nations melted away; for Thou art my strength and boast, O Thou Who lovest mankind.

Understanding thee to be the turtledove who with thy words most true dost herald the springtime of Truth, we ever bless thee, O glorious Forerunner.

As thou art the mediator between the Old and New Covenants, O Forerunner, by thy supplications renew all of me, who am broken by the pummeling of the deceiver.

By thy divine supplications, O Forerunner, who led a blameless life in the wilderness, renew my mind, which hath been laid waste by all manner of wicked deeds.

Theotokion: Thy Son, O Virgin, hath become known as our cleansing and deliverance. Him do thou entreat, that He save the souls of those who bless thee in compunction.

ODE V

Canon of Repentance

Irmos: Shine forth upon me the light of Thy precepts, O Lord, for my spirit riseth early unto Thee and hymneth Thee: for Thou art our God, and I flee to Thee, O King of peace.

O Jesus, have pity on me, who in despondency have led a corrupt life, and all the days of my life am benighted by the deceptions of the deceiver.

My heart hath been made lofty by the assaults of the serpent, and I have fallen greatly. O Jesus, Who dost correct the negligent, raise me up and save me, for the sake of Thy many compassions.

Martyricon: With the drops of your blood ye have extinguished the furnace of the deception of polytheism, O divinely blessed ones, and with showers of healings ye have ever quenched the flame of the passions, O athletes of the Savior.

Martyricon: Standing before the tribunal, your nails ripped out, your heads cut off, and undergoing a multitude of cruel tortures, O martyrs, at the behest of God ye remained unshaken.

Theotokion: O Mistress, shine a ray of thy mercy upon me who am in the darkness of my transgressions, and guide me to the light of repentance, that I my hymn thee with faith.

Canon of the Forerunner

Irmos: Send down upon us Thine enlightenment, O Lord, and free us from the gloom of transgressions, O Good One, granting us Thy peace.

O offspring of the wilderness, with the dew of thy supplications preserve me, who am consumed by the assaults of the passions as with the burning coals of the desert, uninjured by their harm.

By thy holy right hand O most blessed one, was the divine Right Hand of the Father baptized, Who saveth us from the hand of the deceiver by thy mediations.

The whole world hath thee as refuge, mighty protection and a great bulwark, O Forerunner. By thy supplications deliver us from all oppression.

Theotokion: God loved thee, the beauty of Jacob, O Virgin Maiden, through thee adorning all who before had enshrouded themselves in gloom through disobedience.

ODE VI

Canon of Repentance

Irmos: I have been brought down into hades by the abyss of life and my deeds; yet as Jonah cried out from within the sea monster, so do I cry: Lead me up from the depths of evils, I pray, O Son and Word of God!

I have weighed down my soul with the slumber of negligence, wretch that I am, and am brought low by the sleep of sin. Rouse me to the light of repentance, O Lord, and save me by Thy lovingkindness.

How have I fallen, wretch that I am? How have I withdrawn far from the all-good God? How have I paid no heed in my senses to the dread tribunal at which I must needs be judged? O my Creator, have pity on me!

Martyricon: Ye were truly shown to be a harp ever playing the song of salvation, delighting the hearts of the faithful, and utterly driving away the drunkenness of deception, O all-radiant athletes.

Martyricon: Passing beyond the limits of man to the Creator, by divine exaltation, O martyrs of Christ, rejoicing, ye endured the tortures of martyrdom as though your bodies were not your own.

Theotokion: O most holy Virgin, intercessor and protection of all the faithful, stand forth and deliver me from the impending threat and the dread trial at the hour of judgment, that I may ever hymn thee with faith.

Canon of the Forerunner

Irmos: I have come unto the depths of the sea, and the tempest of my many sins hath engulfed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

Thou didst stand in the currents [of the Jordan], baptizing the Master Who taketh away the sins of all men. Him do thou never cease to entreat, O Forerunner, that He have pity on our souls.

O Forerunner, thou wast shown to be a preacher of repentance, wherein do thou keep my heart, which hath been defiled by harmful sins and hath no recovery.

O blessed one, in the trackless wilderness thou didst proclaim to [men's] souls the coming of the Word Who was to arrive; wherefore, the whole Church blesseth thee with unceasing voices.

Theotokion: The images of the law were made clear by thine awesome birthgiving, O Bride of God; and, seeing their fulfillment now, O Mistress, we honor thee fittingly.

ODE VII

Canon of Repentance

Irmos: The children of Abraham, refusing to worship the golden image, were tried like gold in a crucible; and they joined chorus in the fiery furnace, as in a splendid bridal-chamber, chanting: Blessed art Thou, O God of our fathers!

Desiring to deliver the world from the age-old condemnation, O Christ, Thou didst reveal Thyself as a young babe, in that Thou art full of lovingkindness; wherefore, I cry out to Thee: Renew me now, who have grown old in many sins, O Compassionate One, and save me who chant: Blessed is the God of our fathers!

O Savior, Who once saved Mannaseh who repented, and had pity on the harlot who wept, and didst justify the thief by Thy word, accept me also, who have committed many and grievous sins against Thee, but cry out: Blessed is the God of our fathers!

Martyricon: When the cruel storm of polytheism smote the whole world, O passion-bearers, ye made yourselves ships of piety and reached the harbor of life by the steering of Christ; and ye cry out: Blessed is the God of our fathers!

Martyricon: Manifestly enlightened from on high, and tried by tortures like gold in a crucible, the athletes were shown to be precious seals of the sufferings of Christ, and have now been deposited in the treasuries of heaven, in great security.

Theotokion: Having given birth in the flesh to the Savior and God, the Deliverer and Master, O all-pure Mistress, pray thou ever unto Him, O all-pure one, that, having received release from evils and the remission of our many sins, we may glorify His compassions which pass understanding.

Canon of the Forerunner

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

O prophet, who wast shown to be greater than all who were born, by thy supplication most great deliver from great flame and everlasting darkness me who have sinned greatly against God, that I may call thee blessed.

I have shown myself to be a barren fig-tree, and fear lest I be hewn down. Make me steadfast by thy mediation, O Forerunner of Christ, and render me fruitful, that I may call thee blessed.

By thy vigil and supplications to the Deliverer of all, O Forerunner John, still every storm stirred up by the enemy against me who with faith have recourse unto thee.

Theotokion: O Virgin, from the assaults and lot of the evil one and from slavery to the demons preserve thou thy servants, who with soul and mouth ever glorify thee.

Ode VIII

Canon of Repentance

Irmos: The cherubim and seraphim stand before Thee in flames of fire, O Lord, and all creation chanteth unto Thee a beauteous song: O ye people, hymn, bless and supremely exalt Christ, the one Creator, forever!

I have not remained in the fear of Thee; I have not heeded Thy commandments; and I have never done Thy will. What shall become of me, wretch that I am? As Thou lovest mankind, O Savior, freely have pity on me, and turn not away from me.

O Creator of good things, I cry unto Thee: With the scythe of the fear of Thee cut off at the root all the thorny thoughts of my wretched soul, and vouchsafe, O Christ, that with the seed of repentance I may produce the grain of salvation.

Martyricon: Beset by many torments, the passion-bearers achieved the broad spaces by grace; and they confined the enemy to paths full of defiles, and guide us now to the paths of God in faith and love.

Martyricon: Suffering misfortune, the mindless deceiver fell into the depths of your patience and suffering, O martyrs, and lieth there, mocked by all; but ye have been adorned with crowns of victory.

Theotokion: Thy womb was shown to be a harvest-stack, bearing into the world the Grain of life which feedeth all; wherefore, we, the faithful, fittingly bless thee as the cause of all good things.

Canon of the Forerunner

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

By thy radiant supplication, O Forerunner, guide me aright, who am beset by the sleep of despondency and benighted by the gloom of evil; and grant that I may walk nobly in the daylight of the virtues.

The storm of temptations besetteth me, and the waves of the passions engulf me. Grant me thy hand, O Forerunner, by thy supplications bringing the ship of my soul up to the harbor of repentance.

O blessed Forerunner John, who in the river's waters didst baptize Him Who taketh away the transgressions of the world: With the streams of thy supplications dry up the abyss of mine evils.

Seeing the Holy Spirit, thou didst hear the voice of the Father bearing witness to Jesus, Who was ineffably baptized by thee, O Forerunner. Him do thou entreat, that He save us.

Theotokion: As the Source of our restoration, wholly renew me who have been undone by the sting of the serpent, that I may bless thee with faith and love, O most immaculate Virgin Theotokos.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

Ode IX

Canon of Repentance

Irmos: The God of Israel hath wrought might with His arm; for He hath cast down the mighty from their thrones and exalted those of low degree, wherein the Dayspring from on high hath visited us, and guided us to the way of peace.

Behold! the mystical bridal-chamber hath been opened, and the wise, having replenished their lamps with the oil of the virtues, enter it in splendor. Shake off the sleep of despondency, O my soul, that, bearing thine own lamp, thou mayest enter in with Christ.

Like the harlot I noetically clasp Thy feet and bathe them in my tears, O Word. Wash away the mire of the passions, O Savior, saying to me now: "Thy faith hath saved thee!", that I may hymn Thine incalculable lovingkindness.

Martyricon: With gladdened heart and joyful soul the martyrs dwell in the highest, ever having the wounds of Christ as an adornment of majesty; and they let fall upon us the dew of peace, deliverance from evils, and the remission of transgressions.

Martyricon: Every place that hath your relics is sanctified, O godly athletes, like another ark such as delivered Israel from evils. And the heavens rejoice with the honored angels, O blessed ones, having acquired your souls.

Theotokion: O right loving Maiden, who gavest birth to the right-loving God, I cry to thee: Bless thou my wretched soul, which hath been grievously oppressed by the passions and the assault of evil demons, that with faith I may hymn thee, the hope of all.

Canon of the Forerunner

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Christ the Lord is my strength and my song. Him do thou entreat, O blessed Forerunner, that He strengthen me against the passions and against every assault of the demons; and grant that I may do His divine will, that I may ever bless thee with love.

Thou hast been shown to be a beauteous turtledove and a melodious swallow, O divine Forerunner, heralding the divine springtime of Christ. Him do thou beseech, that He deliver me from the soul-corrupting winter and the tempest of sin, I pray thee.

Leaping up in thy mother's womb, thou didst announce Him Who shone forth from the Virgin. Him do thou beseech, that He mortify the movements of my flesh, which do me to death, and that He fill my heart with joy, that I may hymn thee, O divine Forerunner.

Behold and pay heed, O my soul! The sentence is implacable for those who do not act with mercy. Then take the oil which replenisheth thy lamp, and keep it unextinguished. The Bridegroom draweth nigh. Be vigilant, that thou mayest have an unquenchable will.

Theotokion: O right loving Theotokos, who gavest birth to the right loving God: Entreat Him to deliver me from all evil, and to make my heart zealous for Him, hating the sweet pleasures of the flesh, that I may magnify thee in hymns.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of repentance, in Tone IV—

Wash me with my tears, O Savior, for I have defiled myself with many sins; wherefore, I fall down before Thee, crying: I have sinned, O God! Have mercy on me!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

I am a sheep of Thy reason-endowed flock, and I flee to Thee, the good Shepherd. Seek me out who am lost, O God, and have mercy on me.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Ye have become fellow partakers with the angels, O holy martyrs who manfully preached Christ at the tribunal; for ye forsook all the beautiful things of this world as though they did not exist, and clung to the Faith as your steadfast hope. Wherefore, having driven deception away, ye pour forth gifts of healing upon the faithful, unceasingly praying that our souls be saved.

Glory..., Now & ever...: Theotokion—

Preserve thy servants from all misfortunes, O blessed Theotokos, that we may glorify thee, the hope of our souls.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON TUESDAY MORNING AT THE LITURGY — TONE IV

On the Beatitudes, these troparia, in Tone IV—

Of old was Adam banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying out: Remember me in Thy kingdom!

O Word, Who accepted the weeping of Peter and the tears of the harlot, Thou didst also have compassion upon the publican, who only sighed, O Christ, in that Thou art full of lovingkindness. O all-good Lord, have mercy up me who ask for forgiveness of my transgressions, and deliver me from everlasting torment.

O great Forerunner, who broke the bonds of infertility, release my lowly heart from its unfruitfulness, and by thy mediation make it to produce virtuous acts, whereby I may receive inexhaustible sustenance, crying out to Christ: Remember me, O Savior, when Thou comest in Thy kingdom!

Martyricon: Broken by tortures, thrown to the wild beasts for them to devour, dismembered, cast into the depths of the sea, burned with fire and lacerated with sharp implements, O wise and most glorious martyrs, ye did not reject God. Him do ye beseech, O saints, that He grant us peace, enlightenment and great mercy.

Glory...: O ye faithful, in oneness of mind let us all entreat the Father, the Son and the Holy Spirit, that we may glorify as is meet the Unity of the Godhead, Who existeth simply, without confusion, indivisibly and unapproachably, in three Hypostases; for thereby are we delivered from fiery torment.

Now & ever...: Having received in thy womb Him Who with the Father is without beginning and with the Holy Spirit is equally enthroned, in manner past understanding and recounting thou gavest birth unto Him, Who had become man in His benevolence toward mankind, O Mary Bride of God, spacious habitation of our God. Him do thou earnestly beseech, that thy servants be saved.

TUESDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the Cross, in Tone IV: Spec. Mel.: "As one valiant among the martyrs..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

Uplifted upon the Cross, pierced by a spear, Thy fingers bloodied, O all-good Master, Thou didst sign our emancipation; and tearing apart the record of the sins of Adam, our forefather, Thou didst free human nature. Wherefore, O Compassionate One, we hymn Thy goodness, which passeth understanding.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

We hymn Thy sufferings, O Jesus our Master: the Cross, the spear and the reed, the sponge and the nails, the beatings, the purple robe and the crown of thorns, the spittings and mockery which Thou didst endure of Thine own will. I magnify Thy long-suffering, O only Innocent One, Bestower of life, and I glorify Thee with faith, O Thou Who lovest mankind.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

I bow down before Thy precious Cross, kissing it with love, O All-good One, and I glorify Thy condescension, boundless mercy, ineffable compassions and rich goodness, which pass understanding, for thereby Thou hast saved the human race, which was held fast in the darkness of transgressions. Glory to Thy crucifixion, O Christ!

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the all-holy Theotokos, in the same tone & melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

When she beheld Thee nailed to the Cross, O Lord, the Ewe-lamb, Thy Mother, marveled and cried out: "What is this that I see, O my Son most desired? Thus art Thou repaid by the disobedient and iniquitous assembly, which enjoyed Thy many miracles. But glory to Thine ineffable condescension, O Master!"

TUESDAY VESPERS

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

When she beheld Thee, the Lamb and Shepherd, upon the Tree, the Ewe-lamb who gave Thee birth lamented and exclaimed to Thee maternally: "O my Son most beloved, how hast Thou been lifted up upon the tree of the Cross, O Long-suffering One? How have Thy hands and feet been pierced with nails by the iniquitous, O Word? How hast Thou shed Thy blood, O Master?"

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

When she beheld Thee hanging upon the Cross, the Virgin Thy Mother marveled, O Lord, and, lifting up her eyes, said: "How have they who enjoyed Thy many gifts rewarded Thee, O Master? Yet I pray: Leave me not alone in the world, but haste Thou to arise, raising up our forefather with Thee!"

Glory..., Now & ever...: Stavrotheotokion: Spec, Mel,: "Called from on high..."—

"Lament me not, O Mother, seeing me, thy Son and God, hanging upon the Tree, Who suspended the earth unsupported upon the waters and fashioned all creation. For I will arise and be glorified; with might I shall break the kingdom of hades and destroy its power; and I shall deliver those bound by its malice, in that I am full of lovingkindness; and I shall lead them to My Father, in that I love mankind!"

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Apostícha stichera of the Cross, in Tone IV—

Thou hast given Thy Cross to us as an invincible weapon, O Christ; and therewith we triumph over the assaults of the alien one.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Ever possessing Thy Cross as a help, O Christ, we easily trample the snares of the enemy underfoot.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: As ye have boldness before the Savior, O saints, unceasingly pray for us sinners, asking remission of transgressions and great mercy for our souls.

Glory..., Now & ever...: Stavrotheotokion—

Seeing Christ, Who loveth mankind, crucified, His side pierced by a spear, the all-pure one cried out, weeping: "What is this, O my Son? How have the ungrateful people rewarded Thee for the good things Thou hast done for them? And dost Thou hasten to leave me childless, O most beloved? I marvel at Thy voluntary crucifixion, O Thou Who art full of lovingkindness!"

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

TUESDAY NIGHT AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Having without seed given birth in the flesh to Christ, the immeasurable Wisdom and Power of God, O all-immaculate Theotokos, through thy birthgiving thou hast acquired the might of strength and divine majesty.

O thy birthgiving which passeth understanding, O all-pure one, whereby the multitude of mortals hath been enriched with incorruption and, as is meet, now call thee, the Mediatress of restoration, blessed!

Glory...: By thine overshadowing heal thy servant, who am sick in soul and body, O Virgin; for I have recognized thee as the Intercessor for all who find themselves amid grief, in that thou gavest birth to our salvation.

Now & ever...: Extending unto me a hand of salvation, O Mistress, from the abyss of evils lead me up who am cruelly engulfed in the depths of sorrows and beset by the tempest of boundless evil circumstances.

ODE III

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Everywhere thou pourest forth streams of healing upon the sick, O Virgin; for the Lord of mercy, Who was born of thee in manner past understanding, hath shown thee to be a well-spring of loving-kindness, O Mistress.

O Virgin Mother, thou becamest the beautiful chamber of the divine Word and a divine bridal-chamber in manner transcending nature; wherefore, open unto me the mercies of thy compassions, leading me up to salvation.

Glory...: All my strength hath drained away because of the multitude of my boundless evils, and I have come to despair because of my many sorrows. Help me, O Lady who gavest birth to Life, thou consolation of those who weep!

Now & ever...: Have mercy, O only Mother of God, have mercy! Take pity on mine accursed soul, which is beset by wicked demons and passions as by a flood, and before the hour of my death deign thou to purify it.

ODE IV

Irmos: Perceiving the inscrutable counsel of God — the Incarnation of Thee, the Most High, from the Virgin — the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

The King of all, desiring thee as a royal root and womb, O Theotokos, made thee more exalted than the cherubim and seraphim, dwelling wholly within thee.

Incarnate for the sake of human birth, the Creator was born of thee and hath shown thee to be a true intercessor for Christians; wherefore, I flee to thy protection, O pure one.

Glory...: Be thou protection, help and refuge for me, thy servant, O all-pure Virgin, and cure me of my boundless evils, that I may chant to thee: Glory to thine ineffable birthgiving!

Now & ever...: I am at a loss, I weep and groan because of my passion-plagued thoughts, and I beseech thee, in that thou art a well-spring of mercy, that thou deliver me from my pain, leading me to divine compunction.

ODE V

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Thou ever pourest forth the waters of healing upon all the infirm, O Virgin, in that thou art the animate cloud of Christ the King; wherefore, send down the dew of healing upon me who am sick.

O Virgin Bride of God, cease thou never to entreat as Savior and Master Him Whom thou didst bear, that He grant me remission of sorrows and pangs, and lead me up to joy incorruptible, forgiving my transgressions.

Glory...: Thou art my hope and boast of salvation, O all-pure one; wherefore, I flee to thy protection. Disdain me not who am now devoured by many and grievous pangs; but go thou before me, and save me.

Now & ever...: "How hangest Thou upon the Tree like a ripe cluster of grapes? O Sun of glory, how hast Thou been lifted up, at Whose suffering the light of the sun grew dim?", the ewe-lamb who gave Thee birth, O Savior, cried out to thee, uttering maternal exclamation.

ODE VI

Irmos: I have come unto the depths of the sea, and the tempest of my many sins hath engulfed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

Our God, the King of all, assumed human guise through thee, O Virgin, and hath shown thee to be, as the Theotokos, more exalted than the cherubim and the awesome seraphim.

O thou who alone gavest birth to the divine Life Who granteth salvation unto all, vouchsafe salvation unto me who am in despair, and cut through the uprisings of my passions.

Glory...: Grant me thine aid and deliver me from tribulations and sorrows, freeing me from perils and my transgressions, O thou who gavest birth to the Deliverance of all.

Now & ever...: In thee do we boast, O Virgin, and through thee are we delivered from evils. Let not us who trust in thee fear the assault of ungodly barbarians, for we hymn thee.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...: Sedalion, in Tone IV—

O all-immaculate Virgin Mother of Christ God, a sword pierced thine all-holy soul when thou didst behold thy Son and God crucified of His own will. Cease thou never to beseech Him, O all-blessed one, that He grant us forgiveness of transgressions.

ODE VII

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

All my strength hath been desiccated by the passions like clay, and lo! I have drawn nigh unto hades. Deliver me from most pernicious bonds, O Mother of God, and with the hand of thy mercy rescue me from the griefs which assail me.

All within me hath been rent apart by multifarious evils, and I am cut off from life by the multitude of my transgressions and infirmities; yet deliver me from them all, O all-pure one, who for us gavest birth unto Life.

Glory...: In that thou art good, O all-pure Virgin, vouchsafe that the kingdom of the most compassionate Christ may be opened unto me, and that, by thy supplications, O blessed one, I may be delivered from soul-destroying pangs and assaults.

Now & ever...: Painful wounds have been inflicted upon me by my boundless transgressions and lead me to death of soul and body; yet rescue me from all sorrows and infirmities, O Mistress, in that thou art mighty.

ODE VIII

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace — then in figure, but now in deed — and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

Having fallen into a thicket of thorny passions, I am pierced by their sting; wherefore, I have fallen into despair, weighed down by bonds and temptations, O all-pure Mother of Christ God. Delivering me therefrom, grant forgiveness of transgressions unto all by thy supplications.

As thou art the candlestand of the light of the threefold Sun, dispel the darkness of my transgressions by the radiance of thy compassion, O Theotokos, granting deliverance from oppressive pangs unto me who hymn and supremely exalt thine all-pure Offspring with faith.

Glory...: Having made His abode wholly within thy womb, O Ever-virgin, the transcendent God ineffably became incarnate, making thee the helper and universal aid of the world. Wherefore, I beseech thee, that I be delivered from my grievous sufferings and the bonds of my transgressions.

Now & ever...: At the hour of my death, O Virgin Mother of God, rescue me from the hands of the demons, from condemnation, sentencing, dread trial, the bitter toll-stations, the cruel prince, and everlasting fire.

ODE IX

Irmos: Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

The mortal race hath been exalted by thy birthgiving, receiving adoption through union with God; and the heavenly multitude joineth chorus with those on earth, hymning thee as is meet, O pure one, as the Mother of our God, the refuge of the whole world.

Bound withal by my sins, countless wounds and pangs, I call upon thine aid and assistance, O Mistress, that thou grant me deliverance from every cruel misfortune and sorrow.

Glory...: With love I offer hymnody and song, and well-woven laudation from my pain-wracked soul unto thee who gavest birth in essence unto Christ God. Rendering Him easily reconciled, and fulfilling all my petitions, O Theotokos, preserve me by thy supplications.

Now & ever...: O pure Theotokos, enlighten the eyes of my soul, that the heavy darkness of sin may not overtake me, and that the abyss of despair may not swallow me; but do thou thyself save and pilot me, O thou unashamed intercessor of the faithful.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparion. The rest as usual. Dismissal.

ON WEDNESDAY MORNING AT MATINS — TONE IV

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone IV—

When Thou wast nailed to the Cross, and Thy side was pierced by a spear, Thou didst redeem us from the curse of the law by Thy precious blood and didst pour forth immortality upon men. O our Savior, glory to Thee!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet; for it is holy.

O Savior, the Jews nailed Thee to the Cross, from whence Thou didst call us from among the nations, O Christ, our God and Savior. Of Thine own will Thou didst stretch out Thy hands upon it, O Thou Who alone lovest mankind, and in the multitude of Thy compassions didst deign to be pierced in Thy side by a spear.

Glory..., Now & ever...: Stavrotheotokion—

When she beheld Thee uplifted upon the Cross, O Christ, lamenting, Thine unwedded Mother maternally exclaimed such things as these: "What is this new and strange wonder, O my Son? How is it that the iniquitous assembly naileth to the Cross Thee Who bestowest life upon all, O my Light most sweet?"

After the second chanting of the Psalter, these sessional hymns, in Tone IV—

Go Thou quickly before us, O Christ our God, before we are enslaved to the enemies who blaspheme Thee and separate us. By Thy Cross destroy those who wage war against us, that they may understand what the Orthodox Faith may accomplish through the supplications of the Theotokos, O Thou Who alone lovest mankind.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

Nailed to the Cross on Golgotha of Thine own will, O Master, in Thy great goodness Thou didst heal me of the ancient wound of sin; for of Thine own will Thou wast placed there for the human race, O our Savior Who lovest mankind, and Thou didst pour forth blood and water from Thy side upon those who hymn Thee with faith.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Advancing well by the power of the Cross, O holy passion-bearers, by your endurance ye mightily cast down the adverse foe; wherefore, celebrating your honored memorials with faith, by your supplications we are sanctified through the activity and grace of the most Holy Spirit. O warriors of Christ, pray to the Savior in behalf of the world.

Glory..., Now & ever...: Stavrotheotokion—

The Virgin and Ewe-lamb, beholding on the Cross the Lamb Who was born of her without seed, pierced by a spear, cried out, wounded with arrows of grief, exclaiming in pain: "What is this new mystery? How is it that Thou diest, Who alone art the Lord of life? Wherefore, arise, raising up our fallen forefather with Thee!"

After the third chanting of the Psalter, these sessional hymns, in Tone III—

On Golgotha Thou didst raise up again me who in paradise fell grievously through the bitter counsel of the slayer of men, for by the Tree Thou didst heal the curse that came from the tree, slaying the serpent who through deceit brought death upon me; and Thou hast given me divine life. Glory to Thy divine crucifixion, O Lord!

When it perceived that is was Thou, the Sun of righteousness, suspended on the Cross, O Christ, the sun dimmed its light. Creation shook, and the dead quickly arose from the grave as from sleep, O Word, hymning the divine might of Thy glory.

Glory..., Now & ever...: Stavrotheotokion—

O all-immaculate Virgin, Mother of Christ God, a sword pierced thine all-holy soul when thou didst behold thy Son and God crucified of His own will. Cease thou never to entreat Him, O blessed one, that He grant us forgiveness of transgressions.

Ode I

Canon of the precious & life-creating Cross, the acrostic whereof is "The Cross is a weapon unto salvation", the composition of Joseph, in Tone IV—

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

O Jesus Who stretched out the heavens, in that Thou art good and full of lovingkindness Thou didst stretch out Thine own hands, radiantly beckoning to Thee the nations who were far removed from Thee.

Protect me by Thy Cross, O Word my Christ, that I may not fall prey to the wolf, who seeketh my destruction and every day layeth snares and traps for me.

Martyricon: By your pangs, O martyrs, ye cast down him who hath brought pain upon all. Ye have now inherited the life which is devoid of pain, O blessed ones, and ye ever ease the every pain of our souls and bodies.

Martyricon: Bound for Christ, Who was bound of His own will and hath destroyed all deception, O wise and holy ones, ye bound the greatly crafty one with unbreakable bonds; wherefore, ye are called blessed, as is meet.

Theotokion: Thou didst remain a virgin even after birthgiving, O all-pure one, for thou gavest birth unto God Who wast uplifted upon the Cross and lifted up mortals with Himself; wherefore, all of us, the faithful, acclaim thee blessed.

Another canon, of the all-holy Theotokos, the acrostic whereof is "I offer entreaty unto the Virgin Theotokos", in Tone IV—

Irmos: Same as the foregoing.

In that thou art she who is more pure than all creation, O all-pure Theotokos, by thy pure supplication purify my heart, which hath been grievously defiled by the impure passions. *Twice*

By thy God-pleasing prayers to our Creator and God, O all-pure Virgin Mother, deliver me from the tears and sighs that lie before me at the dread judgment which is to come.

As thou alone, in manner past understanding, hast by thy birthgiving freed the human race from the curse, O all-pure one, by thine entreaties free me who am enslaved by carnal passions.

ODE III

Canon of the Cross

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my confirmation!

Uplifted upon the Cross, O Christ our God, Thou didst lift up those who had been cast down into corruption, and didst cast down the enemy, O Master.

The swords of the enemy were blunted when Thou wast pierced in the side, O hypostatic Word of the Father, and Eden was opened.

Martyricon: With rivers of fire the martyrs countered the rivers of deception, and they quenched the flame of polytheism.

Martyricon: Crucified, your nails ripped out, O martyrs of Christ, ye slew the enemy and the serpent with the sword of your patience.

Theotokion: Beholding Thee lifted up upon the Cross, O Master, the unblemished Ewe-lamb hymned Thy might, lamenting tearfully.

Canon of the Theotokos

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

I beseech thee, who art more exalted than the cherubim, O Mistress: My mind, which hath been brought low by the temptations of the serpent, do thou show forth as higher than the passions of the body. *Twice*

At the dread trial, at which the Lord will sentence me who have sinned greatly, O most immaculate one, let me find thee delivering me from condemnation.

By Thy mercy, O Christ, transform my pitiless ways by Thy compassions; and at the entreaties of her who gave Thee birth save me, the unmerciful one.

ODE IV

Canon of the Cross

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Seeing Thee, the Sun of glory, uplifted upon the Tree of Thine own will, the sun clothed itself in darkness; the stones split asunder, and the veil of the temple was rent in twain.

When Thou wast crucified and pierced by a spear, O Lord and Savior, at Thy command the sword which barred the way [into Eden] was withdrawn for the noble thief, who hymneth Thy might.

Martyricon: Protected by the sword of Thy Cross, O Lord, Thy passion-bearers showed themselves to be unwounded by the arrow of evil, and demolished the unstable ramparts of the madness of idolatry.

Martyricon: To the Lord, Who in His lovingkindness impoverished Himself, did ye bring yourselves as unblemished sacred sacrifices and wholeburnt offerings, O martyrs, receiving rewards for your pangs.

Theotokion: When she who gave birth within time to the Timeless One, and who alone acquired immaculate virginity, beheld the Lord lifted up upon the Tree, her soul was rent with pain.

Canon of the Theotokos

Irmos: Same as the foregoing.

O all-pure one, who art the divine habitation of the Holy One Who hath poured forth His benefactions upon His creatures: Sanctify my soul and illumine my thoughts. *Twice*

By thy supplications, O Mistress, make steadfast my mind, which is hurled about by the wind of evil and is wholly engulfed by slothfulness; and rescue me from my fall.

I now entreat thee, the animate palace of the heavenly King: By thy supplications show me, who remain a den of thieves, to be a dwelling-place of the Holy Trinity.

ODE V

Canon of the Cross

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

From Thy pierced side, O Master, Thou pourest forth divine streams of incorruption upon me who have stumbled into corruption through the disobedience of [Eve] and the rib [of Adam].

Thy precious Cross is victory over the enemy, which Thou hast given as salvation of soul unto us who hymn Thee with faith, O Word.

Martyricon: Having passed through the material fire of great tortures, as all-radiant martyrs the dead have now been united with the fiery ministers.

Martyricon: When their flesh was maimed amid many sufferings, the spiritual love of the martyrs was firmly established as intact.

Theotokion: He Who alone is good, and Who entered into thine incorrupt womb, O all-pure one, appeared incarnate and was crucified, that He might deliver us from corruption.

Canon of the Theotokos

Irmos: The ungodly perceive not Thy glory, O Christ; but, waking at dawn out of the night, we hymn Thee, O Only-begotten One Who lovest mankind, Thou effulgence of the glory of the Father's divinity.

O Mistress, thou Ewe-lamb who gavest birth to the Lamb of God: Seek out my soul, which hath been led astray by the counsel of the serpent and through disobedience hath become lost in the mountains.

By thy fervent supplication, O Ever-virgin Theotokos, toward the fervor of the Creator of divine love do thou piously impel my soul, which is frozen with cruel cold.

O pure one, who art good and immaculate, by thy supplications free my wretched soul now from the stain of the passions, and make me to live in purity.

Under the shelter of thy wings keep my soul like the apple of thine eye, O good and all-pure one, and deliver me from the wickedness, vengefulness and torment of the evil spirits.

ODE VI

Canon of the Cross

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Though higher than all honor, Thou didst endure dishonor, that Thou mightest honor me who have wickedly dishonored myself, O Thou Who lovest mankind; and Thou savest me by Thy Cross.

Thou wast uplifted upon the Cross and didst die, O Lord, making the slayer of my soul dead and full of all shame. And now, O my Creator, I hymn Thy power.

Martyricon: The most evil one, who wounded you, was wounded by your incurable torments and was cast down beneath your feet, O martyrs; and he is seen to be mocked by all.

Martyricon: The dust of the martyrs' relics, which lieth in the grave, poureth forth healings and scattereth the demons like dust; and it healeth the divers sicknesses of men.

Theotokion: "The council of the violators of the law affixed Thee to the Cross with nails; and I now rend my heart with the sword of grief, O my Son!" the Virgin cried out, weeping.

Canon of the Theotokos

Irmos: Same as the foregoing.

O Virgin, thine Offspring is the Destroyer of death and the Life and Deliverance of those who die; wherefore, I beseech thee: Raise up my soul, which hath been slain.

O Thou Who lovest mankind, at the entreaties of Thy Mother and of the countless hosts on high extend a helping hand unto me, who am bestormed upon the deep of life.

O field who gavest rise to the divine Grain, disdain not my soul, which hath been weakened and withered amid a famine of godly acts, but water it with the divine grace of thy Son.

Lull to sleep the movements of my bodily passions, and make the uprisings of my flesh subject to my mind, like as they were a mule, O pure one, calming them with thy supplications as with sleep.

ODE VII

Canon of the Cross

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

O only Eternal and Immortal One, Who dost array the skies with clouds, and Who didst will to be crucified naked upon the Tree: Thou hast clothed in shame him who of old stripped our forefather naked.

Thou wast lifted up upon the Cross and didst raise up fallen Adam; Thou wast pierced in the side with a spear, O Master, and the greatly crafty one was dealt a mortal blow. Blessed is Thy might, O Lord!

Martyricon: Though most beautifully united to the most comely Word, O most lauded athletes, ye have not separated yourselves from the world; and though ye were bound and broken, ye ever trample the enemy underfoot.

Martyricon: By your divine sufferings, O glorious athletes, ye truly cast down the walls of the citadel of deception; and ye have been shown to be bulwarks and fortresses for the faithful, who piously bless you.

Theotokion: Seeing Christ God hanging upon the Tree, Who put forth dew in the furnace and in nowise consumed thy Womb, O Maiden, thou didst glorify His condescension, which was beyond thy comprehension.

Canon of the Theotokos

Irmos: Same as the foregoing.

O Maiden, thou divine mountain, from whence the Stone was quarried Who crushed the pillars of the idols: Do away with the graven images of my soul and the stony doubt of my heart.

As the one who received in thy womb Him Whose gaze causeth the earth and all that is on it to tremble when He so desireth, thou wast not shaken, O Maiden; wherefore, make me steadfast, who am shaken by the assaults of the enemy.

Casting down my carnal-mindedness, O Theotokos, show me to be wholly spiritual, adorned with the virtues, though the most evil one hath cast darkness over me by the ugliness of pleasures.

O divine bowl of lovingkindness and goodness, pour forth upon me in abundance the wealth of thy compassions, washing away the defilement of my transgressions; and quench thou the burning of my flesh.

ODE VIII

Canon of the Cross

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Thou didst extend Thy hands upon the Cross, O Master, desiring to cure of their transgression the unrestrained hands [of our first parents]; and Thou wast transfixed with nails, O Lord, removing all the passion-fraught understanding of the first-created man, who singeth: Bless the Lord, all ye works of the Lord!

By the piercing of Thy divine side was the record of first-created Adam torn asunder, O Master; and by the drops of Thy blood is the whole earth sanctified, which ever uttereth cries of thanksgiving: Bless the Lord, all ye works of the Lord!

Martyricon: The most glorious martyrs stood in the midst of the fire as ones bedewed and unconsumed, truly chanting in mystic harmony the divine hymn of the youths: Bless the Lord, all ye works of the Lord!

Martyricon: Enduring the flickering fire by [the power of] your will, O martyrs, ye were not moved to vanity by your myriad torments; but, strengthened by God, ye hastened to the never-waning light, crying: Bless the Lord, all ye works of the Lord!

Theotokion: Seeing Christ being put to death, Who slayeth the enemy who brought death upon men, weeping, the most hymned Mistress hymneth Him as Master; and marveling at His long-suffering, she cried out: Bless the Lord, all ye works of the Lord!

Canon of the Theotokos

Irmos: Same as the foregoing.

Thou gavest birth to the ripe Fruit, O Mistress, and eating of it death perished; wherefore, I cry unto thee: Grant life unto me who by deception have been slain by the fruit of sin, yet who cry: Bless the Lord, all ye works of the Lord!

With thy vigilant supplication lull to sleep the passion-fraught movements of my mind, O all-pure Mistress, and rouse me from the sleep of slothfulness, that in vigilance of soul I may chant: Bless the Lord, all ye works of the Lord!

O Theotokos, break asunder the bonds of my transgressions and still the uprisings of my body; hew down my wicked devisings, and quickly cleanse thy servant of secret thoughts, O intercessor and deliverance of all the faithful.

Art thou not afraid, O my soul, that thy countless evil deeds will be accusers indicting thee? Wherefore, repent before the All-good One, and take the only all-pure one to be thine ally, for she is a refuge for men.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Behold, the Life of all appeared, hanging on the Cross; and the sun, unable to endure the sight, withdrew its rays, and the earth quaked, but the thoughts [of the faithful] are made steadfast in piety and purity.

O how hath the iniquitous assembly condemned to die upon the Tree Thee, the Giver of the law, Who art the Life and Lord of all, and Who through Thy sufferings pourest forth immortality upon all men?

Martyricon: In the midst of lawless enemies ye most wisely preached the incarnation of the Word of God with your divinely eloquent mouths, O most lauded ones; and having suffered in sacred manner, ye have been crowned with wreaths of victory.

Martyricon: Like radiant daystars ye illumine all creation with the brilliance of sacred sufferings and the divine splendors of healings, O godly martyrs, and ye dispel the deep night of the passions.

Theotokion: O pure one, enlighten my soul, which hath been benighted by sins, and drive away the clouds of mine evils, O cloud of the Light, who of old once beheld the sun dimmed when the Immortal One was crucified.

Canon of the Theotokos

Irmos: Same as the foregoing.

Sever the bonds of mine evils with the divine spear of thy Son; and loose thou my wretched soul, which is fettered and in distress, O Virgin Mother of our God, and bind it to the love [of Him].

O Virgin who art more spacious than the heavens, my heart, which is hemmed in by all the assaults of the adversary, do thou lead up to the broad expanse of dispassion, ever giving me the strength to walk the narrow path.

That I may glorify thee who art truly all-glorious, O Virgin, deliver me from all the irrationality of sin, and cause me, who flee unto thy mercy, to share in the glory of heaven.

Confound all the counsels of those who have arrayed themselves against us, O Mother of God Most High, and fill with joy those who set their hope on thee, that we may all ardently proclaim thy help.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone IV—

Let Thy Cross be for us a bulwark, O Jesus our Savior; for we, the faithful, have no other hope save Thee Who wast nailed to it in the flesh, and grantest us great mercy.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Automelon: Thou hast given a sign unto those who fear Thee, O Lord: Thy precious Cross, whereby Thou didst put to shame the princes and rulers of darkness, and didst restore us to our primal blessed state. Wherefore, we glorify Thy loving dispensation, O almighty Jesus, Savior of our souls.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

WEDNESDAY MATINS

Martyricon: How can we fail to marvel at your struggles, O holy martyrs? For, clad in mortal bodies, ye vanquished incorporeal enemies. The threats of tyrants did not frighten you, neither did the infliction of tortures daunt you. Ye have truly been glorified by Christ, as is meet. Ask ye great mercy for our souls.

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "As one valiant among the martyrs..."—

Seeing Christ slain, Who putteth the deceiver to death, the all-pure Mistress cried out, exclaiming bitterly unto Him Who issued forth from her womb; and marveling at His long-suffering, she cried: "O my Child most beloved, forget not Thy handmaid! O Thou Who lovest mankind, delay not my consolation!"

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON WEDNESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone IV—

Of old was Adam banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying out: Remember me in Thy kingdom!

Thou wast nailed to the Cross in Thy great goodness, O Christ; and Thou wast pierced in the side, pouring forth two fountains of remission. Unable to bear the sight of such audacity, the earth quaked, the stones split asunder, the sun was extinguished, and the mountains and hills trembled in fear of Thy might.

Setting aright the stumbling of our forefather, who of old stretched forth his hands unrestrainedly to the tree of knowledge, of Thine own will Thou wast stretched out and didst allow Thy hands to be nailed, O Long-suffering One, Who in Thy boundless goodness didst fashion man with Thy hands. Glory which passeth understanding be to Thy lovingkindness, O Word!

Martyricon: O ye saints, who by the all-radiant brilliance of your struggles made the earth heaven, ye have thereby dispelled the darkness of vanity; and deified by communion, ye have come to dwell in never-waning light, and shine the light of understanding upon all who bless you as is meet.

Glory...: We render praise, glory and worship to the all-accomplishing Trinity; and offering angelic hymnody to the unoriginate Father, the Son and the Holy Spirit with thrice-holy voices, we utter the cry of the noble thief, chanting and exclaiming: Remember us in Thy kingdom!

Now & ever...: Seeing her Son and God uplifted upon the Cross of His own will, the all-pure one said, weeping and marveling, to Him Who maketh all things beautiful: "Whither hath Thy comeliness gone, O Lord? How hath the ungrateful council repaid Thee for the good things Thou hast done? I hymn Thy goodness which passeth understanding!"

On "Lord, I have cried...", 3 stichera of the apostles, in Tone IV: Spec. Mel.: "As one valiant among the martyrs..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

O ye glorious ones, who waged war with most mighty understanding, ye arrayed yourselves against the wicked foe, having valiantly armed yourselves with the weaponry of the Spirit, destroying all the might of the demons, and seizing men's souls like plunder; wherefore, we honor you forever, O apostles.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Spreading out the net of the Faith in the form of the Cross, Thy twelve divine apostles dragged all the nations to the knowledge of Thee, O Christ, and dried up the salty sea of the passions; wherefore, I beseech Thee: At their wholly well pleasing entreaties call me up from the depths of transgressions.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

With hymns divine let the divinely chosen and most honorable twelve apostles be praised: Peter, Paul and James, Luke and John, Matthew and Thomas, Mark, Simon and Philip, the all-glorious Andrew and Matthias, with the godly and all-wise Bartholemew, and the seventy others.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the holy & great wonderworker Nicholas, in Tone IV—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

With divine myrrh the divine grace of the Spirit anointed thee, the chief hierarch of the people of Myra, who with most sacred virtues as with myrrh hast perfumed the ends of the earth, and with thy sweet-smelling supplications dost ever dispel the fœtid passions; wherefore, we glorify thee with faith and keep thy most holy memory, O Nicholas.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

As is meet, we bless thee, O Nicholas, as an ever-shining lamp, a universal luminary who hath shone forth in the firmament of the Church and enlightened the world, driving away the gloom of grievous misfortunes, dispelling the winter of griefs, and creating profound serenity.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

As one compassionate, as one right loving, as a most fervent deliverer, as a true intercessor for the faithful who ask thine aid, O most sacred father Nicholas, appearing and manifesting thyself in dreams, thou didst save those who were about to die unjustly, O fellow citizen with the angels, who standest with the venerable and the righteous.

Glory..., Now & ever...: Theotokion—

O most pure one, who contained within thy womb the infinite God Who loveth mankind and became a man, taking our substance from thee and manifestly deifying it: Disdain me not who am now in distress, but quickly have pity, and free me from all the harm and enmity of the evil one.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the apostles, in Tone IV—

Thou didst enlighten the choir of the apostles with the Holy Spirit, O Christ God. By them wash away the defilement of our sin, and have mercy on us.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Thy Holy Spirit revealed the illiterate disciples to be tutors, O Christ God, and set at nought the deception of the pagans with their greatly eloquent harmony, in that He is almighty.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

WEDNESDAY VESPERS

Martyricon: O martyrs of the Lord, ye animate sacrifices, noetic holocausts, perfect offerings to God, ye lambs who know God and are known of Him, and to whose fold the wolves have no entry: Pray ye that with you we also may be tended by the water of peace.

Glory..., Now & ever...: Theotokion—

Deliver us from our necessities, O Mother of Christ God, who gavest birth to the Creator of all, that we may all cry out to thee: Rejoice, O only intercessor for our souls!

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

WEDNESDAY NIGHT AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Truly, yea surely, thou hast given birth to the Lord God, and truly, yea surely, thou alone hast been called the Theotokos, O pure one. Wherefore, with faith do we hymn and glorify thee as is meet.

From thee, O all-pure one, hath the Star shone forth out of Jacob, Who as God hath numbered the multitude of the stars. Wherefore, by His effulgence remove thou the darkness of my sins.

Glory...: I know thee to be manifestly the rational bridal-chamber of the incarnation of God, O pure and most immaculate one; and I entreat thee to deliver me from carnal passions, from tribulations, temptations and evil circumstances.

Now & ever...: In that thou art the ladder of the coming of the Almighty unto us, whereby God descended to the earth, raise me up to heaven from earthly carnal passions, and lead me to God.

Ode III

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

Thou art a well-spring pouring forth consolation upon the sorrowful, O Mistress; wherefore, pour forth upon me a torrent of the waters of thy supplications, and quench thou the furnace of my passions.

O pure one who hast healed the grievous wounds of our nature in giving birth to the Creator and Lord, heal me who am wounded by unseemly thoughts.

Glory...: Tempest-tossed amid the deep of my many transgressions, passions and temptations, O most immaculate one, with thine aid I hasten to the most tranquil haven.

Now & ever...: By the divine Rain which descended into thy womb as upon a fleece, and with thy supplications, bedew thou my heart, which is aflame with the fire of the passions.

Ode IV

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

From the flowing ointment of thy Son, the Perfume of the life of all, O pure one, pour forth the myrrh of dispassion upon my soul, and remove from it the mire of its passions.

With the hyssop of thy prayers sprinkle me who am defiled with the mire of sin, O Mistress; wash me clean and cleanse me of the impurity of my passions, and show me to be a dwelling-place of Christ.

Glory...: I beseech thee, O all-pure one, thou book inscribed and sealed by the finger of God: with the finger of thy supplications prescribe for me the remission of sins, and deliver me from perils.

Now & ever...: Thou wast the temple of God out of all the holy mountains, as the prophet said of old. Show me to be a pure temple of Christ, O Mistress, by thine aid.

Ode V

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Knowing thee to be the dew of Hermon which descended upon Sion, O Theotokos, I pray that thou quench the burning of my flesh.

As the paradise of life, O Theotokos, do thou quickly deliver me from deadly sin and the multifarious passions.

Glory...: O pure one, thou art the noetic phial of alabaster. Wherefore, with the perfume of the Myrrh Who was poured forth upon earth from heaven, do thou fill me now.

Now & ever...: Thou hast restored man who was inclined toward corruption, O Bride of God. Wherefore, lead me up now from the depths of transgressions and the passions.

ODE VI

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Having become the all-beauteous palace of the King of glory, O glorious Mistress, thou hast glorified men; wherefore, vouchsafe incorrupt glory upon me.

With pure incorruption thou hast allayed the vile corruption of nature, O all-pure one; wherefore, dry up the torrents of my passions and the rivers of my carnal knowledge.

Glory...: Quell thou the passionate movements of my body and tame thou the uprisings of my flesh, making them subject to my mind as if they were a foal, O pure one, and lulling them to sleep by thy supplications.

Now & ever...: I hymn thee who gavest birth to the all-hymned God, O Maiden, and I beseech thee: O Theotokos, deliver and save me from dreadful strife and everlasting condemnation.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...: Sedalion, in Tone IV—

O intercessor unopposed, O Theotokos, thou ready advocate for those who have recourse unto thee: deliver me from misfortunes, and disdain me not, O helper of all.

ODE VII

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

In that thou art the fiery and God-bearing bush, O pure one, burn up the thorns of my wicked thoughts, illumine the thoughts of my soul, and dry up the abyss of my passions.

Thou alone hast manifestly acquired the majesty and divine glory of eternity on the earth, having been shown to be another heaven; wherefore, set at nought the boastful demons, mine enemies.

Glory...: O divine vessel of loving-kindness and goodness, pour forth upon me the riches of thy compassions in abundance, washing away the defilement of my transgressions, and quench thou the burning of my flesh.

Now & ever...: Having lived prodigally, in carnal pleasures I have ever wasted the spiritual wealth given me by God; yet by thy supplications do thou justify me, O Virgin.

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Break thou the chains of my transgressions and quell thou the uprisings of my body, cut down mine evil thoughts and quickly cleanse thy servant of secret thoughts, O Theotokos, thou intercessor and help of all the faithful.

O all-pure one, who hast been shown to be the unquarried mountain of God, rich, densely wooded and overshadowed, shield me with the shelter of thy supplications, deliver me from the snares of the hunters, and preserve me from the darts of the demons and from vile thoughts.

Glory...: O Mistress, grant that I may receive the fear of God and the spirit of compunction within me, and that I may bring forth a virtuous life; and render me frightful to the wicked demons and a partaker of the divine glory of the angelic choirs.

Now & ever...: Quickly open unto me the doors of life, the portals of my hope, O all-pure one; guide me to life without end, and show me, thy servant, to be an heir to the kingdom of heaven and a partaker of the divine glory of the saints.

ODE IX

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

In thy supplications look down upon thy servant, O pure one; go thou quickly before me,

and deliver me from the invisible foes who afflict and oppress me. Save me from misfortunes, sorrows and multifarious evil circumstances.

O Virgin, heal me who am condemned and wounded by the stripes of sin, and deliver me from wicked thoughts, O thou who gavest birth to the omnipotent Word, the Good One Who lovest mankind.

Glory...: For the sake of Adam who of old fell into sin, thy Son, O all-good one, Who hath dominion over life and death, partook of death; wherefore, by thine entreaties raise me up from the passions and the fall.

Now & ever...: O Theotokos, from misfortunes and falls, from sin and tempest, from the passions of the body, from the billows and violent griefs of life, and from wicked malice save those who have recourse unto thee.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparia, and the rest as usual. Dismissal.

ON THURSDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the apostles, in Tone IV—

O first enthroned apostles and universal teachers, entreat the Master of all, that He grant peace to the whole world and great mercy to our souls.

Stichos: Their sound hath gone forth into all the earth, and their words unto the end of the world.

O Christ, Thou hast shown Thy disciples to be beacons in the ends of the earth, shining forth the knowledge of Thee upon souls in darkness; and having for their sake cast the deception of idolatry into darkness, O Master, Thou hast enlightened the world with teachings of piety. At their entreaties save Thou our souls.

Glory..., Now & ever...: Theotokion—

Hearken speedily to our supplications, O Mistress, and bear them to thy Son and God. Remedy the adverse circumstances of those who have recourse unto thee, O most pure Lady, and confound the ambushments and fury of those who now array themselves against thy servants, O Virgin.

After the second chanting of the Psalter, these sessional hymns, in Tone IV: Spec. Mel.: "Go Thou quickly before..."—

Your sound raced round about the whole earth and rendered foolish the false wisdom of the unwise, O glorious apostles; it hath drawn men from the depths of deception, and hath shown the path of salvation unto all; wherefore, we now call you blessed, as is meet.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

O Savior, Thou hast shown Thy disciples to the world as preachers of the Faith, through them guiding the world to the knowledge of Thee; for with rays of the word they shed light upon all, dispelling the darkness of ignorance with faith. By their supplications save Thou our souls.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tyrants and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

Glory..., Now & ever...: Theotokion—

O Mistress, hearken to thy servant, who cry out from the depths of my pain-wracked soul, and grant me the remission of my many evils, for thee do I have as an intercessor day and night. O Theotokos, deliver me from the fire of Gehenna, and set me at the right hand of thy Son and God.

After the third chanting of the Psalter, these sessional hymns, in Tone IV: Spec. Mel.: "Go Thou quickly before..."—

The Sun of righteousness emitted you like rays to enlighten the whole earth, O glorious apostles. By your divine supplications ye illumine all with the never-waning light of God, and enlighten those who celebrate your holy memory with faith.

Go thou quickly on before, O Nicholas, and save thy servants from the misfortunes and tribulations which assail us, for thou hast boldness before God the Creator; wherefore, come now speedily unto those who call upon thee with faith, granting us thine intercession and protection.

Glory..., Now & ever...: Theotokion—

At a loss how to hymn thee worthily, O Theotokos, who art more exalted than all creatures, we beseech thee: Freely have mercy on us!

ODE I

Canon of the holy, glorious & all-praised apostles, the composition of Theophanes, in Tone IV—

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

As divine instruments of the Comforter, ever heralding Him with divine exhalations, the right glorious apostles of Christ have played for us a truly salvific song. *Twice*

O glorious eye-witnesses of Christ, vouchsafe enlightenment unto me who languish on the bed of slothfulness and am grievously wasting away in the death of sin through sickness of spirit.

O apostles who by your discourse loosed the irrationality of the nations, by the grace of the Comforter enlighten my heart, which hath been grievously benighted by irrational acts, O apostles.

Theotokion: Thou didst remain an incorrupt virgin even after birthgiving, O thou who in manner past understanding gavest birth to Him Who for our sake appeared on earth. Him do thou earnestly entreat, that He enlighten our souls.

Another canon, of the holy Nicholas, the acrostic whereof is "This is the fourth weaving for Nicholas", the composition of Joseph, in the same tone—

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh; that, in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

Having inherited the life which is devoid of grief, O blessed one, ever filled with spiritual joy drive all grief from my soul, I pray, that, rejoicing, I may glorify thee, O most sacred father Nicholas.

Thou wast set upon the lampstand of exalted virtues, and like a lamp dost enlighten the hearts of the faithful, O holy hierarch Nicholas; wherefore, I entreat thee with faith: With thy luminous supplications drive the darkness from my soul.

O all-wise father, overwhelmed now by the abyss of this corrupt life and divers temptations, fleeing unto thee, I cry: Let me find thee to be a helmsman who by thy divine supplications transformeth the storm into calm.

Theotokion: O pure one, who art possessed of ever-vigilant prayer, lull to sleep the passions of our souls by thy sacred mediations, granting us divine and saving watchfulness for the fulfillment of the will of God.

ODE III

Canon of the Apostles

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my confirmation!

The currents of Thy disciples, Thy noetic rivers, O God, gladden Thy city with sanctity. *Twice*

O citizens of heaven, fellow ministers with the noetic ranks, most glorious apostles: Deliver us from all tribulation.

O Christ Who established [the apostles,] Thy noetic heavens: By their supplications establish me steadfast upon the rock of Thy will, in that Thou art full of lovingkindness.

Theotokion: In that the Mother who gave Thee birth in purity prayeth with the choir of the disciples, O Lord, grant us Thy mercies.

Canon of Saint Nicholas

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

Thou wast shown to be a sword slaughtering the rampaging foe, O Nicholas; wherefore, preserve us unharmed by their temptations, that we may do the will of God.

Heal the broken state of my soul, O holy hierarch who broke all the snares and traps of the enemy, that with faith I may honor thee, mine intercessor.

O father Nicholas, who didst raze the lifeless temple of Venus, by thy divine mediations demolish the passionate fantasies of my mind.

Theotokion: Thee have we acquired as an intercessor, O all-pure Virgin. Transform our grief into joy, and deliver us from the sorrow which giveth rise to death.

ODE IV

Canon of the Apostles

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Thou didst ride Thy chosen steeds into the sea, O Thou Who lovest mankind, and they roil the waters of false belief, and proclaim to all the true understanding of Thee. *Twice*

O glorious apostles, ye stars who have enlightened the noetic firmament of the Church with piety: Deliver me from the night of ignorance and transgressions.

Having been shown to be like well-honed arrows, O apostles, quench now the burning arrows of mine evil, and make steadfast my thoughts.

Theotokion: At the supplications of her who gave Thee birth and of Thy sacred apostles, O Christ, with effective remedies heal my soul, which hath been embittered by venom through the sting of the adversary.

Canon of Saint Nicholas

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Thine all-glorious life, O Nicholas, hath everywhere shown thee to be all-glorious, radiant with divine miracles, the adornment of hierarchs and boast of all who honor thee with hymns of joy.

Resplendent with the divine rays of humble-mindedness, thou didst praise God on thine exalted cathedra, O blessed one, and by thy right acceptable entreaties, O wise father, thou hast caused us to partake thereof.

Afire with priestly zeal, thou didst deliver those unjustly led forth to be slain, O father; wherefore, we cry out to thee: Rescue us thus from the perils which cruelly slay the heart.

Joyfully going about the heavens, O father Nicholas, stand forth invisibly before all who call upon thee, easing the sickness of our souls and granting us consolation in godly manner.

Theotokion: The angelic armies are filled with awe, O all-pure one, hymning the majesty of thy divine birthgiving. With them pray, O Virgin, that all may be saved who bless thee with pure faith.

ODE V

Canon of the Apostles

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

The Cause of all gave you to drink of noetic gladness, O glorious apostles, who art branches putting forth the grapes of life. *Twice*

O apostles, unto the light of the commandments of God guide those who mindlessly remain in the darkness of despondency of soul.

Deliver us from transgressions of soul and from the judgment which is to come, from corruption and misfortunes, O blessed apostles.

Theotokion: Save me, O God, in that Thou lovest mankind! Save me at the entreaties of her who ineffably gave Thee birth, and of all Thy divine apostles!

Canon of Saint Nicholas

Irmos: The ungodly perceive not Thy glory, O Christ; but, waking at dawn out of the night, we hymn Thee, O Only-begotten One Who lovest mankind, Thou effulgence of the glory of the Father's divinity.

Dying, O wise father, thou didst set like the sun, but in Christ thou hast shone forth in the luminous effulgence of thy miracles, illumining the whole world, O Nicholas.

O sacred Nicholas, hearken unto us in these days, when temptations and tribulations befall us, relieving all oppression by the grace of the Spirit Who dwelleth within thee.

In that I have a soul broken by the passions of life, I call upon thee for help, O sacred Nicholas: Haste thou, and grant me perfect healing, entreating the All-good One!

Theotokion: Beholding thee with noetic eyes, O Virgin, Isaiah cried out: Behold, Jesus the Lord will be born of the Virgin, the divine Maiden, unto the regeneration of men!

ODE VI

Canon of the Apostles

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

O divinely chosen sheep of the good Shepherd, who scattered throughout the world, by faith ye transformed all the bestiality of the wolves into the meekness of lambs. *Twice*

O apostles, ye right fruitful trees of divine paradise, transform all the barrenness of my soul into the goodly fruitfulness of virtuous ways.

I have been wounded by the sword of the passions and am done to death. O glorious ones, who received from Christ the grace to resurrect the dead, give life to my wretched soul, which hath been slain.

Theotokion: Still Thou the raging storm of my soul, O compassionate God of all, at the entreaties of the Theotokos who gave Thee birth, and of Thine apostles and martyrs.

Canon of Saint Nicholas

Irmos: I have come unto the depths of the sea, and the tempest of my many sins hath engulfed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

Thou wast strengthened by the might of the Savior, O divinely wise one, who art able to destroy the invisible foe. By thine entreaties, O father Nicholas, deliver us from his grievous harm.

By thy sacred supplications, O all-glorious Nicholas, deliver us from torment in Gehenna, and from the most harmful oppression of wicked men.

The military officers, who of old were sentenced to die unjustly, were delivered through thine intercessions, O right wondrous one. Rescue us from all harm as thou didst them.

Theotokion: Thy people and city entreat thee, O Mother of God: Rescue us from all need, O most holy Mistress, and from eternal damnation in the life to come.

ODE VII

Canon of the Apostles

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

With the strength of your most holy preaching, O true apostles of Christ, ye have broken the winter of deception and enlightened the minds of the faithful with the knowledge of God. *Twice*

Ever pouring forth fragrant myrrh, O divine disciples, fill with the sweet smell of noetic myrrh those who have recourse unto you, and drive away the foul-smelling passions.

O glorious disciples of the incorrupt Word, save me, who am become corrupt through carnal offenses, yet who sing: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: The choir of the angels, the choir of the martyrs and Thine apostles, O Word, ever entreat the magnitude of Thy lovingkindness: Through the Theotokos have pity on all, in that Thou art compassionate.

Canon of Saint Nicholas

Irmos: The three youths in Babylon, having put to mockery the tyrant's command, cried out amid the flames: Blessed art Thou, O Lord God of our fathers!

O holy Nicholas, entreat the one Creator of all, Who resteth in the saints, that He sanctify us and send down upon us His rich mercies.

Holy, righteous and meek, gentle and humble, O glorious one, thou didst ascend to the all-glorious heights of the priesthood, working signs and wonders.

Keeping the laws of God, O venerable one, thou wast shown to be a most pure temple of God; wherefore, we cry out: O most blessed one, deliver thy servants from all iniquity!

Theotokion: Put down the uprisings of the passions of my soul, and by thy vigilant supplications grant me watchfulness, O Maiden, driving far away the slumber of despondency.

ODE VIII

Canon of the Apostles

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

O mouths of Christ inspired by the fire of the Spirit, ye who closed the mouths of the unrestrained and spread the preaching of salvation everywhere: Ye have delivered from the mouth of the noetic wolf those who cry out: Hymn the Lord, all ye works, and exalt Him supremely for all ages! *Twice*

Sound ye the melodious trumpets of Christ round about my deadened soul, O glorious apostles, and raise it up from the grave of despair and despondency, that it may sing: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

At the entreaties of Thy disciples, O Christ, disdain me not, who with depravity of mind have trampled Thy laws underfoot and, a prodigal, have stumbled headlong into the abyss, and am ever in thrall to wicked habits.

Theotokion: O Mary, Lady of all, by thy supplications free me, who am dominated by the serpent and ever sin; that I may labor for Christ in a pure life, and may chant: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Canon of Saint Nicholas

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

Holding forth concerning things divine, O Nicholas, thou didst manifestly shut the gaping mouths of the iniquitous, and from the corruption of Arius thou didst deliver many, who chant in Orthodox manner: Hymn the Lord, and exalt Him supremely for all ages!

O holy one, thou namesake of victory, by thy supplications show us forth, who ever pray to thee with faith, as victors over the passions which engender death, and over the lying tongue of all-iniquitous men.

Triadicon: In Orthodox manner, O ye faithful, let us worship the Holy Trinity, glorifying the Father, the Son and the most Holy Spirit, crying out: Bless and hymn the Lord, and exalt Him supremely for all ages!

Theotokion: Vouchsafe me thy mercy, O blessed and most pure one who gavest birth to the most merciful Word; stand before me at the hour of judgment, and deliver me then from damnation, O pure one.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Apostles

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

O apostles, ye chosen stones of the Stone set as the Chief Cornerstone, ye have built up the hearts of all the faithful, toppling the foundations of the enemy with the rock of the Faith. *Twice*

O apostles, who received from Christ the authority to loose and to bind, loose the bonds of mine evils, bind me to the love of God, and cause me to share in the kingdom of God.

O divine clouds of the Master, with divine showers water my heart, which hath become dry through every evil deed, and show it to be fruitful.

Theotokion: With the holy angels, with the divine apostles and the glorious martyrs, O all-pure Theotokos, entreat thy Son and God, that He deliver our souls from misfortunes.

Canon of Saint Nicholas

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Ever working healings, O venerable Nicholas, thy tomb poureth forth fragrant myrrh upon those who approach it with faith and love, burying the assaults of illness; wherefore, we all call thee blessed.

Like the sun thou sheddest light upon the whole world, O divinely blessed Nicholas, driving away the darkness of grievous circumstances with the radiance of divine miracles through thy sacred mediations, O adornment of hierarchs.

As is thy wont, have pity, O Nicholas, upon those who are ever cruelly bestormed by the circumstances of life, the deceptions of the demons and the temptations of wicked men, that we may all call thee blessed.

O my soul, be thou mindful of the dread day and hour, when the Master will hail thee to trial and judge thy secret acts; and cry out to Him: O Savior, save me by the entreaties of Nicholas!

Theotokion: We joyfully offer thee the salutation of the divine Gabriel, and we cry out: Rejoice, O paradise who ever hast within thee the Tree of life, O all-glorious palace of the Word! Rejoice, O most immaculate Virgin!

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the apostles, in Tone IV—

Thou didst enlighten the choir of the apostles with the Holy Spirit, O Christ God. By them wash away the defilement of our sin, and have mercy on us.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid

look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Thy Holy Spirit revealed the illiterate disciples to be tutors, O Christ God, and set at naught the deception of the pagans with their greatly eloquent harmony, in that He is almighty.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Precious is the death of Thy saints, O Lord! For broken by swords, fire and freezing cold, they poured forth their blood, placing in Thee their hope, that they would receive reward for their toils. They endured, O Savior, and have received great mercy from Thee.

Glory..., Now & ever...: Theotokion—

Thee have we acquired as a bulwark, a right calm haven and fortress, O all-pure Theotokos; wherefore, I who am bestormed amid this life do pray: Pilot and save me!

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON THURSDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone IV—

Of old was Adam banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying out: Remember me in Thy kingdom!

As reason-endowed members of the flock of the Lamb and Shepherd, O wise ones, ye were sent by Him like lambs into the midst of wolves to preach God; and ye transformed their savagery into meekness, so that with faith they cry out with steadfast intent: Remember us, O Savior, in Thy kingdom!

Passing over the fullness of the earth like radiant stars, O apostles of the Lord, ye loosed those benighted by deception and shone the light of salvation upon the deceived; wherefore, we call you blessed, O preachers of Christ, and ask: Ever pray to the Lord for us!

Martyricon: Consumed by material fire and slain, O wise and blessed ones, ye utterly consumed the tinder of bitter polytheism; and ye now pour forth streams of healings upon those who approach you with faith, and cry out fervently unto Christ, exclaiming: Remember us in Thy kingdom!

Glory...: With unwavering resolve and sobriety of mind let us say unto Him Who in the highest is enthroned with the Father and the Spirit: O indivisible Trinity, Who in the beginning created all things by Thy word and enlightenest all: In Thy kingdom remember us who call upon Thee with faith!

Now & ever...: Thou art truly the never-fading wreath of the passion-bearers, O Theotokos, joy of the apostles, most immaculate Maiden. With them, O Mistress, ask deliverance from transgressions and correction of life for us who petition thee with faith and cry out to thee: Rejoice, O thou who art most truly the treasury of good things!

On "Lord, I have cried...", 3 stichera of the Cross, in Tone IV: Spec. Mel.: "Thou hast given a sign..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

When all creation beheld Thee crucified, it was altered and trembled: the whole earth shook, quaking, O long-suffering Word; in fear the veil of the temple rent in twain and in terror the rocks split asunder when Thou wast insulted; and the sun, knowing Thee to be its Creator, hid its rays.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

How did the most iniquitous council dare to condemn Thee, O immortal Judge, Who of old in the desert gavest the law to Moses, who beheld God? How could they fail to be filled with terror, beholding the Life of all dead upon the Cross? How could it not enter their mind that Thou art the one Lord and Master of creation?

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

With the piercing of Thy side, O greatly Merciful One, the ancient record of our forefather Adam's [sin] was rent asunder; and by the shedding of Thy blood rejected human nature was sanctified, and crieth out: Glory to Thy lovingkindness! Glory to Thy divine crucifixion, O almighty Jesus, Thou Savior of our souls!

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the all-holy Theotokos, in Tone IV: Spec. Mel.: "As one valiant among the martyrs..."—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

When she beheld Thee nailed to the Cross, O Lord, the Ewe-lamb, Thy Mother, marveled and cried out: "What is this that I see, O my Son most desired? Thus art Thou repaid by the disobedient and iniquitous assembly, which enjoyed Thy many miracles. But glory to Thine ineffable condescension, O Master!"

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

The foregoing sticheron is repeated.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

When she beheld Thee, the Lamb and Shepherd, upon the Tree, the Ewe-lamb who gave Thee birth lamented and exclaimed to Thee maternally: "O my Son most beloved, how hast Thou been lifted up upon the tree of the Cross, O Long-suffering One? How have Thy hands and feet been pierced with nails by the iniquitous, O Word? How hast Thou shed Thy blood, O Master?"

Glory..., Now & ever...: Stavrotheotokion—

When she beheld Thee hanging upon the Cross, the Virgin Thy Mother marveled, O Lord, and, lifting up her eyes, said: "How have they who enjoyed Thy many gifts rewarded Thee, O Master? Yet I pray: Leave me not alone in the world, but haste Thou to arise, raising up our forefather with Thee!"

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the Cross, in Tone IV—

Thou hast given Thy Cross to us as an invincible weapon, O Christ; and therewith we triumph over the assaults of the alien one.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Ever possessing Thy Cross as a help, O Christ, we easily trample the snares of the enemy underfoot.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: O Christ God, Who art glorified in the memorials of Thy saints, entreated by them send down upon us great mercy.

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "Called from on high..."—

"Lament me not, O Mother, seeing me, thy Son and God, hanging upon the Tree, Who suspended the earth unsupported upon the waters and fashioned all creation. For I will

arise and be glorified; with might I shall break the kingdom of hades and destroy its power; and I shall deliver those bound by its malice, in that I am full of lovingkindness; and I shall lead them to My Father, in that I love mankind!"

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

THURSDAY NIGHT AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Thou alone art the help, refuge and preserver of thy servants, O pure Theotokos. Wherefore, I fall down before thee and cry: Save me, the accursed one, in that thou art merciful!

Vile deeds have wounded my conscience, holding up my guilt before my face. O Mistress, haste thou and help me! Deliver me before the end, and save me!

Glory...: O Mistress who gavest birth to the all-holy Word and art more holy than all the hosts on high, O thou who alone art most hymned, sanctify my defiled heart.

Now & ever...: On thee have I set my hope of salvation, and to thee who art compassionate have I fled with faith. Disdain me not, O hope of the hopeless, neither show me to be a joy to the demons.

Ode III

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

O pure one, grant the dew of thy lovingkindness unto me who am melting under the burning heat of sin, cooling me with light, in that thou art good, and imparting divine joy.

Dispel the darkness of my mind with the Light which was within thee, O Theotokos, I pray, that thou mayest render me steadfast through examples of repentance, in that thou art compassionate and greatly merciful; that, saved, I may call thee blessed.

Glory...: With the sprinkling of thy mercy, O divinely joyous Virgin, extinguish the burning embers of my passions, and light thou the burning lamp of my heart, O most immaculate golden lampstand.

Now & ever...: The billows of sin and the tempest of mine unseemly thoughts engulf me; yet do thou take pity, O most immaculate one, and stretch forth unto me thy helping hand, in that thou art merciful, that, saved, I may call thee blessed.

Ode IV

Irmos: Perceiving the inscrutable counsel of God — the Incarnation of Thee, the Most High, from the Virgin — the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

O thou who art the most all-wondrous Mother of God, shine forth upon me beams of repentance and dispel the gloom of my wretched soul; and drive away the wicked thoughts of my heart, O Virgin.

With faith I entreat thee, the purification of all men, O blessed one, and I pray: Render the Judge, thy Son, merciful unto me, that I may glorify thee with praises.

Glory...: O only pure one, in that thou art a physician, heal thou my lowly heart which hath become leprous through exposure to unclean passions, and rescue me from the hands of the demons.

Now & ever...: Of old, holding forth most manifestly, the blessed Habbakuk described thee with divinely inspired words as the pure and overshadowed mountain of Him Who came forth from Thaeman and became incarnate through thee, O Mistress.

Ode V

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Slain by passions and evil thoughts, O most immaculate Mistress, I flee to thy compassions and hasten to thy fervent protection and aid.

O thou who alone gavest birth to Life, enliven my heart.

With thine active healing cure me who have been bitten deep by the sword of sin, O pure one who gavest birth to the Lord Who for my sake was pierced by a spear and hath wounded the heart of the serpent.

Glory...: Treat thou my broken heart, O all-immaculate one, heal the sufferings of my soul, and dispel the darkness of despondency, that in laudation I may hymn thee, the ever-blessed one, O most hymned Theotokos.

Now & ever...: Beholding the Grapes of the vine Whom she had produced, hanging upon the Tree, the Virgin cried aloud: "O my Child, thou pourest forth the sweet new-wine, doing away with the drunkenness of the foes who have crucified Thee in vain, Who art long-suffering in all things!"

ODE VI

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

O thou who alone art the help of all, help us who are in tribulation, grant us thy hand, and steer us to the haven of salvation, O thou who alone art full of the grace of God.

O all-pure one, in the dread hour rescue me from the torture and deception of the evil demons, from condemnation, fire, darkness and torment.

Glory...: I hymn thee, O most hymned one, I glorify thine honored and mighty works. Do thou free me from impure passions and vouchsafe unto me everlasting glory.

Now & ever...: Thee we must sing, yet are we truly unable to do so as is meet; wherefore, we hymn thee, O Virgin, honoring in silence the ineffable mystery wrought within thee.

"Lord, have mercy!" Thrice *Glory..., Now & ever...: Sedalion, in Tone IV—*

When Thine all-pure Mother beheld Thee uplifted upon the Cross, O Word of God, she exclaimed, lamenting maternally: "What is this new and strange mystery, O my Son? How is it that Thou, the Life of all, dost taste of death, desiring to bring life to the dead, in that Thou art full of loving-kindness?"

ODE VII

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

O pure one, who alone art full of the grace of God, pray thou to the Immutable One to Whom thou gavest birth, that with His right hand He change my mind for the good, for it hath been grievously altered by the temptations of the demons.

O Virgin Queen who gavest birth to Christ the King, have pity and save me who have been brought low by the passions. Establish me with faith and guide me to the path of salvation, O salvation of the faithful.

Glory...: O all-immaculate one, be thou mine advocate before Him Who was born of thee; grant me remission of my cruel debts and divine entry into the kingdom of God, that I may receive its food and partake of its light.

Now & ever...: O most immaculate Mary, pure Virgin who knewest not wedlock, who art infinite in goodness, having given birth to God in the flesh: Beseech Him, that He deliver us from all grief and sin.

ODE VIII

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace — then in figure, but now in deed — and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

Having prodigally squandered my life and committed every vile deed, I tremble before the judgment, before the trial, before the sentence which will be pronounced. Have mercy upon mine accursed soul, O pure one, and, before I die, grant me illumination.

On thee have I set all my hope of salvation, O Mother of God who tasted not of wedlock, and I ever call upon thee for help: Save me from grief, from the assaults of the enemy; loose thou the bonds of mine evils, and rescue me from everlasting darkness.

Glory...: Thou hast been shown to be more exalted than the angels, having ineffably given flesh unto God. Him do thou therefore beseech, O most immaculate Mistress, that I may transcend carnal temptations and may be delivered from the coming judgment and everlasting torment, O Virgin.

Now & ever...: Fill me with divine waters, O Virgin who didst bear the Well-spring in thy womb. Deliver me from the burning heat of my sins, guide me to the life of salvation, and dispel the despondency from my wretched soul, O pure Virgin, and deliver me from the demons.

ODE IX

Irmos: Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

With the power of thy supplication, O most immaculate, divinely joyous and all-pure Mistress, cut down the meadow of my sins, granting me saving healing, the all-pure fear of the Master.

Thou art mine enlightenment, thou art my deliverance and joy, thou art mine ally, thou art my glory, my boast, hope and my salvation, and I cry unto thee: Save me, thy wretched servant, and rescue me from the gates of hell.

Glory...: Save me, O pure one who gavest birth to the most compassionate Savior, and take pity on thy servant; guide me to the path of repentance, dispel from within me the temptations of the evil one, deliver me from his pursuit, and rescue me from everlasting fire, O all-immaculate one.

Now & ever...: The Word, Who from the beginning was incorporeal, abased Himself, clothing Himself in flesh from thee and dwelling incarnate in the world, O all-immaculate one; and with divine power He hath cast down him who from of old hath tormented all.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father..., and troparia. The rest as usual. Dismissal.

ON FRIDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone IV—

When Thou wast nailed to the Cross, and Thy side was pierced by a spear, Thou didst redeem us from the curse of the law by Thy precious blood and didst pour forth immortality upon men. O our Savior, glory to Thee!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet; for it is holy.

O Savior, the Jews nailed Thee to the Cross, from whence Thou didst call us from among the nations, O Christ, our God and Savior. Of Thine own will Thou didst stretch out Thy hands upon it, O Thou Who alone lovest mankind, and in the multitude of Thy compassions didst deign to be pierced in Thy side by a spear.

Glory..., Now & ever...: Stavrotheotokion—

O all-immaculate Virgin, Mother of Christ God, a sword pierced thine all-holy soul when thou didst behold thy Son and God crucified of His own will. Cease thou never to entreat, O blessed one, that He grant us forgiveness of transgressions.

After the second chanting of the Psalter, these sessional hymns, in Tone the Cross—

Go Thou quickly before us, O Christ our God, before we are enslaved to the enemies who blaspheme Thee and separate us. By Thy Cross destroy those who wage war against us, that they may understand what the Orthodox Faith may accomplish through the supplications of the Theotokos, O Thou Who alone lovest mankind.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

When Thou wast wounded in Thy divine side by the spear, O Master, the weapons of the invisible foe failed utterly, and all the force of his malice was set at naught; wherefore, we worship Thy saving sufferings, glorifying Thy divine dispensation.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Today, the angelic armies have come for the memorial of the passion-bearers, to enlighten the thoughts of the faithful and to make the whole world radiant by grace. Entreated by them, O God, grant us great mercy.

Glory..., Now & ever...: Stavrotheotokion—

When Thine all-pure Mother beheld Thee uplifted upon the Cross, O Word of God, she exclaimed, lamenting maternally: "What is this

new and strange wonder, O my Son? How is it that Thou dost taste of death, O Life of all, desiring to bring life to the dead, in that Thou art full of lovingkindness?"

After the third chanting of the Psalter, these sessional hymns, in Tone IV—

In Thine infinite mercy, O Good One, Thou didst endure for us an unjust trial, the Cross and death, that Thou mightest free from the ancient curse and condemnation all who through deception have fallen into corruption; wherefore, we worship Thy crucifixion, O Word.

When it perceived that is was Thou, the Sun of righteousness, suspended on the Cross, O Christ, the sun dimmed its light. Creation shook, and the dead quickly arose from the grave as from sleep, O Word, hymning the divine might of Thy glory.

Glory..., Now & ever...: Stavrotheotokion—

When she beheld Thee uplifted upon the Cross, O Christ, lamenting, Thine unwedded Mother maternally exclaimed such things as these: "What is this new and strange wonder, O my Son? How is it that the iniquitous assembly naileth to the Cross Thee Who bestowest life upon all, O my Light most sweet?"

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "Nailed to the Cross, Christ freeth from deception", the composition of Joseph, in Tone IV—

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Thou didst stretch out Thy divine hands upon the Cross, O Long-suffering One, and didst call the perishing world to recognize Thy might. Wherefore, O Compassionate One, we magnify Thy lovingkindness.

Moses lifted up the [brazen] serpent, prefiguring Thy divine crucifixion, O all-beginningless Word, whereby the venomous serpent who caused the fall of Adam himself fell.

Martyricon: Ye have now been vouchsafed to dwell amid the splendors of the saints, O martyrs, having manifestly received the unshakable kingdom, as Paul said; and ye have come to share in the glory of Christ.

Martyricon: Your ship was not capsized by the mounting waves of your unendurable torments, O martyrs, for through the steering of the King of all ye reached the calm haven.

Theotokion: A sword pierced thy heart, as Symeon said, when thou didst behold the one Christ crucified and pierced by a spear, O Virgin Mistress; wherefore, lamenting, thou didst endure pain.

Another canon, of the all-holy Theotokos, in Tone IV—

Irmos: Same as the foregoing.

Thou alone art help, refuge and protection for thy servants, O pure Theotokos; wherefore, falling down, we cry to thee: Save us in Thy lovingkindness, O Mistress!

O Mistress who gavest birth to the all-holy Word, O most immaculate Maiden who art more holy than all the hosts on high, sanctify my defiled heart.

O most immaculate one, thou art the restoration of the fallen and the confirmation of those who stand fast; wherefore, I pray to thee: Set aright my mind, which hath fallen through sin, O Mistress, that I may glorify thee.

Extending thy helping hand unto me, who lie still and dead of sin, O Theotokos, raise me up and show me to be full of divine gladness.

ODE III

Canon of the Cross

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

All-iniquitous men led thee like a lamb to the slaughter, O Christ, who art the Lamb of God Who desirest to deliver from the cruel wolf the lambs whom Thou didst love.

Unjustly condemned, Thou didst stand before the judge, O Thou Who dost judge the whole earth with righteousness; and Thou didst endure smiting on Thy cheek, O Lord, desiring to free me, who am enslaved to the evil prince of this world.

Martyricon: Suffering lawfully, O saints, ye put the lawless enemy to shame; and slain of your own will for the uplifting of all, ye waged war on the serpent who brought about death.

Martyricon: Having raised themselves above earthly things and achieved goodly glory

through suffering, the holy martyrs, full of ineffable joy, were united to the immaterial ranks, though they are material.

Theotokion: Through thee, O Virgin, hath the restoration of Eve truly been made manifest: God who is born in the flesh and uplifted upon the Cross, casting down the demons, O Mistress full of the grace of God.

Canon of the Theotokos

Irmos: Same as the foregoing.

Have mercy upon me, who am cruelly drowning in the deep of life, O Virgin, and guide me to the calm harbor of salvation; for thee have I acquired as mine only hope.

With the Light that is within thee dispel the darkness of my mind, O Theotokos, in that thou art good, I pray; and as thou art compassionate and greatly merciful, make me steadfast through examples of repentance, that, saved, I may call thee blessed.

With the sprinkling of thy mercy, O divinely joyous Virgin, quench the burning coals of my passions; and light the lamp of my heart, which hath gone out, O most immaculate one, thou golden lampstand.

In that thou art merciful, O Theotokos, visit my wretched soul, which is grievously sick of the passions, and save me by thy supplications, that, having received a higher life, I may magnify thee.

ODE IV

Canon of the Cross

Irmos: Perceiving the inscrutable counsel of God—the Incarnation of Thee, the Most High, from the Virgin—the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

That Thou mightest release me from the bonds of sin, O Thou Who lovest mankind, Thou wast bound of Thine own will and didst die on the Cross like a malefactor. Glory to Thy great lovingkindness!

Thou didst endure wounds and a violent death, O Word of God, making immortal the essence of mortal men, which had been slain by the passions. Glory to Thy great lovingkindness!

Martyricon: The martyrs, who desired to inherit divine joys through the most Holy Spirit, with joyous soul endured wounds and a violent death, and wounded the evil one.

Martyricon: Your hands and heads severed, your tongues excised, your eyes put out, and your bodies dismembered, O divinely eloquent martyrs, ye remained unseparated from God.

Theotokion: "When Thou wast pierced by the spear, O Master, the record of Adam's [sin] was rent apart," the Theotokos exclaimed as she stood before the Cross, O Lord, crying out in pain.

Canon of the Theotokos

Irmos: Same as the foregoing.

O most immaculate Virgin Mother of God, shed upon me the radiance of repentance, dispel the gloom of my wretched soul, and drive wicked thoughts away from my heart.

O Virgin Mother, who gavest birth to the Master Who is easily reconciled and right kindly, ever entreat Him in our behalf, in that thou art good, that He deliver us from the alien one.

With faith I entreat thee, O blessed one, thou cleansing of all men, and I ask: Render the Judge, thy Son, merciful unto me, that I may glorify thee in praise.

Ever having thee as my helper, O all-pure one, I neither fear nor am afraid of anyone. For who can desire to inflict woes upon thy servant and not be terrified?

ODE V

Canon of the Cross

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Beholding Thee, the Sun, stretched out upon the Cross, the sun hid its rays, when Thou didst set, O Savior, enlightening those asleep in the night of deception, who now worship Thy might.

Crucified in Thy lovingkindness, Thou savest me; and Thou dost taste gall and vinegar, in that Thou art good, delivering us from the taste of pleasures, whereby we were deceived and fell into corruption.

Martyricon: With the warmth of the Holy Spirit ye dispelled the winter of deception, O divine martyrs, and, rejoicing, together ye reached the springtime of rest, helping all who find themselves amid tribulations.

Martyricon: With the clouds of your divine blood, ye watered the whole earth, O holy martyrs, drying up the torrents of ungodliness; wherefore, ye have now made your abode by the water of life, praying for us all.

Theotokion: When the divinely joyous one beheld the Son to Whom she had given birth uplifted upon the Tree, she was filled with weeping and truly marveled at His long-suffering; wherefore, she magnified His condescension.

Canon of the Theotokos

Irmos: Same as the foregoing.

Slain by passions and defilements, O most immaculate Mistress, I flee to thy compassions and hasten to thy fervent protection and help. O thou who alone gavest birth to Life, impart life unto my heart!

Enlighten my benighted heart, O all-pure one, who gavest birth to the Bestower of light: God and man. Him do thou entreat, as His Mother, to grant me deliverance before the dread day, O Lady.

Cure the afflictions of my mind, O most immaculate one, heal the sufferings of my soul and drive away the darkness of despondency, that in praise I may hymn thee, the ever-blessed one, O most hymned Theotokos.

Lay low the arrogance of mine enemies, O Mistress, for thee do I have as mine only intercessor, hope and mighty help. Preserve me, O pure one, delivering me from their every assault.

ODE VI

Canon of the Cross

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

By the pangs which Thou didst endure when Thou wast crucified Thou didst cause the pangs of mankind to cease, O loving Lord, and Thou leadest all to the life which is devoid of pain.

The rays of the sun were hidden, the veil of the temple was rent in twain, the earth trembled and the rocks split asunder in fear, unable to bear the sight of the Creator on the Cross.

Martyricon: The serpent fell dead, seeing the godly martyrs slain by tortures and truly inheriting life everlasting through grace divine.

Martyricon: Ye underwent many torments and have received many crowns, O innumerable multitude of martyrs, who live forever; wherefore, drive away the multitude of mine evils.

Theotokion: Be thou a haven unto me who navigate the deep of evils, O most immaculate one, who by thy birthgiving hast saved all creation, which is in distress.

Canon of the Theotokos

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

Shine upon me a ray of repentance, O Mistress, and drive away the clouds of mine evil thoughts, O Ever-virgin, thou cloud of the Sun of righteousness.

Still the raging waves of my passions and calm the storm of mine evil thoughts, O Ever-virgin, great haven of the tempest-tossed.

Give me compunction to drink, O Mistress, granting me now rivers of tears, whereby I may quench the everlasting flame, O only most hymned one.

O thou who truly gavest birth to the Abyss of goodness, and who driest up the raging deep of mine evils, guide me to the haven of the will of God.

ODE VII

Canon of the Cross

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

The adversary was vanquished and suffered a wondrous fall when Christ was uplifted upon the Tree; and that which before was condemned was saved, crying out to Him: Blessed art Thou, the Lord and God of our fathers!

O Christ Who died upon the Tree, Thou didst impart life unto me who was slain by the tree; and by thy divine wounds Thou didst heal the wounds of my heart. Blessed art Thou, the Lord and God of our fathers!

Martyricon: Having received the gift of healing, to cure illnesses and to drive the demons from men by the power of the Spirit, O invincible martyrs, by your supplications cure the passions of my heart.

Martyricon: Suffering shipwreck, the adversary and his myriad hosts perished in your blood; but ye, O most praised martyrs, chant, rejoicing: Blessed art Thou, the Lord and God of our fathers!

Theotokion: O all-pure one, thou hast been shown to be the Bride undefiled, the palace of the Creator, the untilled land, the fiery throne; wherefore, we cry out to thee: Rejoice, O all-pure Mistress, who by thy divine birthgiving hast deified men!

Canon of the Theotokos

Irmos: O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldæans whom justice rightly overtook: blessed art Thou!

With great love do I flee beneath thy holy protection. Turn me not empty away, O all-pure one, but grant me remission of transgressions, and save me, that, seeing this, mine enemies may be filled with shame.

I fear no evil, for thou art with me, O Virgin; I repel the enemies who persecute me without pity, and, strengthened by thy power, O Theotokos Mary, I vanquish them.

Thou ever hast the power to do all things, in that thou gavest birth to the Master. Free me from the domination of pleasures and passions, O blessed one, that, rejoicing, I may sing: Rejoice, O throne of the Most High!

Thee alone do I, thy servant, have on this earth as an intercessor and a true and saving help, O all-pure and divine glorious one; and unto thee do I flee. Save me from the snares of those who pursue me, O Theotokos!

ODE VIII

Canon of the Cross

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace—then in figure, but now in deed—and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

As the Timeless One, having entered into time Thou dost release me from the bonds of time; and bound of Thine own will, O Master, Thou didst send the prideful one into unbreakable bonds, and savest me by Thy Cross and sufferings. Wherefore, I bless Thee, O Christ, forever.

Uplifted upon the Tree of Thine own will, Thou didst raise up all creation with Thyself, O all-hymned and invisible Word Who art without beginning; and by Thy suffering Thou didst rebuke the princes and powers of darkness, O Christ. Wherefore, we hymn Thee for all ages.

Martyricon: O most comely martyrs, ye mounted your blood like a chariot and were taken up to the habitations of heaven, receiving fitting honors from Christ, and crying out: Hymn the Lord and exalt Him supremely forever!

Martyricon: Uplifted upon trees, thrown into pits, given over to wild beasts, cast into fire and water, rejoicing, the passion-bearers and martyrs chanted: Hymn the Lord and exalt Him supremely forever!

Theotokion: Seeing Christ, Who imparteth divine and saving wakefulness unto all, asleep upon the Tree, the most immaculate Mother exclaimed, lamenting, and cried out: "What is this wonder most new? Thou Who givest life unto all dost die of Thine own will!"

Canon of the Theotokos

Irmos: Same as the foregoing.

Having wasted my life in fornication and committed every impure act, I tremble before the judgment-seat, I tremble before the questioning, and I tremble before my sentence of condemnation. O pure one, who gavest birth to the Judge, stand before me then, and deliver me from necessity.

On thee have I set all my hope of salvation, O Mother of God who knewest not wedlock, and I ever call upon thee for help: Save me from grief and the temptations of the enemy, loose the bonds of mine evils, and rescue me from everlasting darkness!

At the hour of mine end, O Virgin, rescue me from the hands of the demons, from condemnation and retribution, from dreadful trials and the bitter toll-houses, and from the cruel prince and everlasting damnation, O Mother of God.

O Virgin, preserve thy servants from the every assault of the alien, for thee do I have as protection and help, refuge and confirmation, O Mistress; and because of thee I hope to be delivered from the snares of the enemy, O only intercessor for the human race.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

O Thou Who lovest mankind, and wilt come to judge all men, Thou didst stand condemned. Of Thine own will and desire Thou wast crowned with the crown of thorns, O Christ our Savior, uprooting the thorns of disobedience, and delighting all with the knowledge of Thy lovingkindness.

O how can the iniquitous men, benighted by envy, condemn Thee, the righteous and blameless Judge, to the Cross, O Bestower of light? Seeing Thy sufferings, the sun was darkened, the veil of the temple was rent in twain, and the foundations of the earth trembled.

Martyricon: Ye conformed yourselves to the sufferings of Christ, O holy martyrs, and became fellow heirs of the kingdom and splendor; wherefore, enlighten us who hymn you, O all-wise ones, freeing us from the gloom of sin and divers evil circumstances.

Martyricon: Having already made your abode in the very heavens, and received everlasting glory, O all-wise ones, deified by sacred communion, remember all of us who with faith honor your most sacred and honored memory, O ever-glorious ones.

Theotokion: Enlighten those who with love hymn and magnify thee, O pure Maiden, and dispel the darkness of our passions. Still the tempest of the evil one, and by thy supplications drive away his temptations from among us, O Maiden.

Canon of the Theotokos

Irmos: Same as the foregoing.

Rejoice, O all-pure one, who for those on earth truly gavest birth unto Joy! Rejoice, haven of salvation and protection of those who have recourse unto thee! Rejoice, O pure ladder who bearest up those who have fallen! Rejoice, O most blessed Theotokos, thou hope of our souls!

By thy powerful supplication rid my defiled soul and body of the weeds of my sin, O divinely joyous and all-pure Mistress, granting me the healing of salvation, the divine fear of the Master, O most immaculate one.

Thou art mine enlightenment, thou art my deliverance and joy, thou art mine ally, thou art my glory and boast, my hope of salvation, O most immaculate one; and unto thee do I bow down with faith and cry aloud: Save me, thy wretched servant, and rescue me from the gates of hades.

Save me, O pure one, who gavest birth to the most compassionate Savior! Have pity on me, thy servant, and direct me to the ways of repentance! Repel from me the temptations of the evil one, deliver me from his pursuit, and rescue me from everlasting fire, O all-immaculate one.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone IV—

Let Thy Cross be for us a bulwark, O Jesus our Savior; for we, the faithful, have no other hope save Thee Who wast nailed to it in the flesh, and grantest us great mercy.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Automelon: Thou hast given a sign unto those who fear Thee, O Lord: Thy precious Cross, whereby Thou didst put to shame the princes and rulers of darkness, and didst restore us to our primal blessed state. Wherefore, we glorify Thy loving dispensation, O almighty Jesus, Savior of our souls.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Who is not moved to awe, beholding the good fight which ye fought, O holy martyrs: how, though in the flesh, ye vanquished the incorporeal foe, confessing Christ and armed with the Cross? Wherefore, as is meet, ye were shown to be expellers of the demons and victors over the barbarians, praying unceasingly that our souls be saved.

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "As one valiant among the martyrs..."—

When she beheld Thee nailed to the Cross, O Lord, the Ewe-lamb, Thy Mother, marveled

and cried out: "What is this that I see, O my Son most desired? Thus art Thou repaid by the disobedient and iniquitous assembly, which enjoyed Thy many miracles. But glory to Thine ineffable condescension, O Master!"

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON FRIDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone IV—

Of old was Adam banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying out: Remember me in Thy kingdom!

Beholding Thee stretched out upon the Cross, O only Long-suffering One, the hosts of heaven were at a loss and marveled, trembling; the earth quaked, O Thou Who lovest mankind, and the beauty of the heavenly lights was extinguished when Thou wast unjustly condemned; and Adam, who was condemned, was justified. I glorify Thy lovingkindness!

Lifted up on Golgotha, thou didst crush the head of the enemy; and having died on the Tree, O Master, Thou didst bring life to those who were slain by the fruit of the tree, and didst cause to dwell in paradise those who unceasingly glorify Thy goodness and cry out: Remember us in Thy kingdom!

Martyricon: Wielding the Cross as a weapon, O holy martyrs, with valiant resolve ye went forth to engage the foe; and having destroyed them, ye were crowned with a wreath of incorruption, and, rejoicing, have received higher glory, O right blessed ones; wherefore, we bless you with faith.

Glory...: That Thou mightest manifestly show us Thy lovingkindness toward us, Thou wast nailed to the Cross, O Savior Who art one with the Father and the Spirit; and Thou didst endure the sponge, the reed, mockery and stripes, desiring to deliver from everlasting fire those who cry: Remember us, O Savior, in Thy kingdom!

Now & ever...: He Who is everywhere infinite and unconfined by space made His abode within thy holy womb, O all-pure Mistress Theotokos; and, suspended upon the Tree, He manifestly poured forth life upon the world. Him do thou beseech, that He mortify our carnal-mindedness, and that He save all, in that He loveth mankind.

On "Lord, I have cried...", these stichera of the holy martyrs, hierarchs and the venerable, in Tone IV: Spec. Mel.: "Thou hast given a sign..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

Emulating the sufferings of Christ Who loveth mankind, O passion-bearers, ye gave your bodies over to wounds, and bitter torments, and myriad pangs, ever looking forward to the divine delight of paradise, to ever-abundant sustenance and everlasting glory; and having received this, ye pray for those who hymn you.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

The foregoing sticheron is repeated.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

O most sacred pastors, as glorious emulators of Christ, the Chief Shepherd, the King of all, ye readily laid down your lives for the sheep, and endured grievous misfortunes, O right blessed ones; and as champions ye save the divinely chosen flock unharmed by cruel wolves.

Then, these other stichera, of the martyrs, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O martyrs of the Lord, ye animate sacrifices, noetic holocausts, perfect offerings to God, ye lambs who know God and are known of Him, and to whose fold the wolves have no entry: Pray ye that with you we also may be tended by the water of peace.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Precious is the death of Thy saints, O Lord! For broken by swords, fire and freezing cold, they poured forth their blood, placing in Thee their hope, that they would receive reward for their toils. They endured, O Savior, and have received great mercy from Thee.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

As ye have boldness before the Savior, O saints, unceasingly pray for us sinners, asking remission of transgressions and great mercy for our souls.

Glory..., Now & ever...: Dogmatic theotokion—

The Prophet David, the forefather of God, for thy sake gave voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: The Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the Mediatress of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera, in Tone IV—

Martyricon: O Christ God, Who art glorified in the memorials of Thy saints, be Thou entreated by them, and send down upon us great mercy.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: O Thou Who lovest mankind, and Who hast accepted the patience of the holy martyrs, through their supplications grant us great mercy.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Nekrosimon: With the souls of the righteous who have fallen asleep grant rest, O Savior, to the souls of thy departed servants, preserving them in the life of blessedness which is in Thee Who lovest mankind.

Glory..., Now & ever...: Theotokion—

O all-pure Mistress, inextinguishable lamp and throne of righteousness: Pray thou that our souls be saved.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

FRIDAY NIGHT AT COMPLINE — TONE IV

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh; that, in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

From the mire of the passions, from the threefold billows of wicked thoughts, from the darts of the evil one, and from every assault of the adversary, deliver my wretched soul, O all-pure Theotokos, and rescue me from everlasting fire.

Lead me up from the abyss of transgressions, O pure one, and guide me to the light of the divine commandments of Christ God our Savior; shine forth upon me the saving radiance of repentance, and grant me life eternal.

Glory...: Having fallen into the evil mire of my wicked deeds, I am choked greatly on mine evils, and I find no firm place whereon to stand. O Virgin Mistress and Mother, lead me up by thy power, and deliver me from fire and torment.

Now & ever...: Thou hast destroyed death and corruption, O most hymned Theotokos, having given birth to Christ, the Well-spring of incorruption, Who hath adorned human nature with immortality and grace, O all-immaculate one.

ODE III

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

Having been made manifest, O pure Virgin, take the darkness away from my soul, break asunder the bonds of sin, and save me by thine assistance, I pray.

My heart, which hath been whirled about by the assaults of the passions, do thou make steadfast in the all-pure fear of God, O all-immaculate Virgin, by thy loving-kindness.

Glory...: Despairing of any hope, O all-immaculate one, I have fled to thee as my mighty preservation and shelter. Wherefore, take not away from me thy divine protection.

Now & ever...: Arrayed like a queen in robes inwrought with gold, O Mistress, thou standest now at the right hand of God, praying for thy servants.

ODE IV

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

O divinely blessed Maiden, free me who am held fast by despondency, am wholly benighted by the gloom of the passions, and am in thrall to sin; and join me to thy Son and our God.

In that thou gavest birth to Life, O all-immaculate one, give life to me who have been slain by the malice of the deceiver; for to thee have I fled. Lead me up who have been engulfed by abysmal falls, in that thou art merciful, O most immaculate one.

Glory...: I lie in the tomb of mine unseemly pleasures, and am held fast by despondency and slothfulness. Yet, O good one who gavest birth to the Resurrection of all, enliven and save me!

Now & ever...: Of old, O Virgin, the prophet called thee the sacred mountain of God, wholly overshadowed by the virtues, from whence the saving Word appeared, unto the edification and enlightenment of our souls.

ODE V

Irmos: The ungodly perceive not Thy glory, O Christ; but, waking at dawn out of the night, we hymn Thee, O Only-begotten One Who lovest mankind, Thou effulgence of the glory of the Father's divinity.

May my lowly soul rejoice to fear thy Son, O Mistress, and to carry out His commandments with a willing heart. O most immaculate and all-pure one, guide me by thy supplications.

O good Mistress, vouchsafe that my passion-plagued soul may confess the Deliverer with all my heart, dispelling the ignorance of my heart, O most immaculate one.

Glory...: Keep thou my soul as the apple of thine eye under the shelter of thy wings, O good and all-pure one, and deliver it from the oppression and tyranny of the evil spirits.

Now & ever...: O all-pure one, thou hast appeared, delivering from the assaults of the passions and the evil demons thy servant who hath acquired thee as a mighty ally and intercessor unashamed.

ODE VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

Cast down those who ever wage war upon me, O Mistress, and dispel the cloud of mine evil thoughts, O Mother of God who art the portal of the Sun of righteousness.

Shine upon me the radiance of repentance, O Mistress, and break through the clouds of mine evil thoughts, for I have been attracted and corrupted by grievous corruption.

Glory...: Still thou the raging billows of my passions and quell the storm of mine evil thoughts, O all-immaculate one, thou steadfast intercessor and protection of all.

Now & ever...: The transgressions of my soul have multiplied more than the sand of the sea, and like a heavy burden they crush me; yet, taking pity, O Virgin, save me before the end.

Then, "Lord, have mercy!", Thrice. *Glory..., Now & ever...: Sedalion, in Tone IV—*

We, the faithful, bless thee as the Theotokos, our helper and fervent aid amid misfortunes, our reconciliation with God, by whom we have been delivered from corruption.

ODE VII

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

O pure Theotokos, I call upon thee with faith: Keep safe my lowly heart, and deliver me from the flame of torment and everlasting darkness.

With the spear of thy Son, O pure Virgin, rend asunder the record of my transgressions, and deliver me, I pray, from all restraint at the hour of mine end.

Glory...: With the streams of my tears and the downpouring of thy compassions, O pure Virgin, quench thou the furnace which the multitude of mine evils have prepared for me through the activity of the demons.

Now & ever...: From the temptations which assail us and from every torment, O thou who alone art the Ever-virgin Mother of the Word, do thou deliver us who truly hymn thee with understanding for all ages.

ODE VIII

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

Heal thou my ailing soul, O Theotokos, Virgin Bride of God; illumine my benighted mind, and rescue me from fire and the indescribable and everlasting torments.

Bent beneath the weight of irrational passions, I have fallen into the abyss of destruction and have made myself fuel for the flame; yet do thou deliver me, thy servant, therefrom, O Virgin Theotokos.

Glory...: Dry up the depths of mine evils, O thou who gavest birth to the Abyss of loving-kindness, the Deliverer and Lord, and before the end loose thou the bonds of mine evils, O thou who gavest birth to the Savior of all.

Now & ever...: The Lord Who became incarnate through thy womb, He Who hath dominion over all creation, showed thee, O Virgin, to be the sovereign Lady who reignest over all creatures, visible and invisible, glorifying thee as His immaculate Mother.

ODE IX

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

My heart, which is barren of divine virtues, O all-pure Virgin Theotokos, do thou show forth as fruitful, in that thou wast born of a barren woman at the behest and by the will of Him Who transformeth all things: that I may hymn thee, the most hymned one.

With thy light illumine me, O all-immaculate one who gavest birth to the unapproachable Light; burn away the clouds of my passions, rescue me from the darkness devoid of light, and vouchsafe unto me divine light, that I may hymn thee, O Virgin Mother.

Glory...: With the sprinkling of thy compassions, O pure one, cleanse thou the putrefaction of my heart, and vouchsafe that I may ever shed my tears in streams, cutting off the torrents of the passions and delivering me from torment.

OCTOECHOS — TONE IV

Now & ever...: O right loving Theotokos who gavest birth to the right loving God, do thou now quickly free me from wicked carnal love, that I, who am perishing through slothfulness, may serve the will of God, O Mistress.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparia, and the rest as usual. Dismissal.

ON SATURDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the martyrs, in Tone IV—

Today the armies of heaven have arrived for the memorial of the passion-bearers, to enlighten the minds of the faithful and to illumine the whole world with grace. Entreated by them, O God, grant us great mercy.

Stichos: Wondrous is God in His saints, the God of Israel.

Armed with the Cross, O Christ our God, Thy passion-bearers overcame the wiles of the enemy, the author of evil, and shone forth, guiding mortal men like beacons; and they give healings unto those who ask with faith. Through their supplications save Thou our souls.

Glory..., Now & ever...: Theotokion—

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the second chanting of the Psalter, these sessional hymns, in Tone IV—

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tyrants and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Adorned with the blood of Thy martyrs throughout all the world, as with purple and fine linen, Thy Church crieth out to Thee through them, O Christ God: Send down Thy compassions upon Thy people, and grant peace to Thy commonwealth and great mercy to our souls!

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Nekrosimon: Unto the souls whom Thou hast taken to Thyself from among transitory things, O Savior, grant rest, in that Thou alone art full of lovingkindness, almighty and lovest mankind; forgive the sins they have committed, in that Thou art compassionate, O Merciful One; and by the supplications of the Theotokos have mercy on the works of Thy hands, in that Thou alone lovest mankind.

Glory..., Now & ever...: Theotokion—

O pure and most immaculate one, who knewest not wedlock, who gavest birth within time to the only timeless Son and Word of God: Beseech Him with the holy and honorable patriarchs, the martyrs and prophets, and the venerable, that He grant us cleansing and great mercy.

Ode I

Canon of the holy martyrs, hierarchs, the venerable & the departed, the acrostic whereof is "I praise with splendor the godly friends of Christ", the composition of Joseph, in Tone IV—

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh; that, in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

The honorable Church is ever made splendid by the radiant struggles of the athletes of the Lord, and rendering worship it glorifieth Christ, the Sun Who shone forth from the Virgin and dispelled the darkness of deception.

With faith let us praise the holy hierarchs of Christ, who shepherded well the chosen people; and let us praise the whole assembly of those who lived in holiness and by their spirit mortified the pleasures of the body.

Might was given by God to women who by grace trampled down the enemy in fasting and mighty suffering. By the supplications of them and Thy holy prophets, O Lord, send down Thy mercies upon all.

Nekrosimon: O Christ, justify Thy servants whom, in Thy righteous providence, Thou hast taken from this corruptible life unto true life; and, overlooking their transgressions, vouchsafe that they may join chorus with all Thy righteous ones.

Theotokion: Delivering us from the primal condemnation, the Son of God became thy Son, O pure one; wherefore, adopted for thy sake, we bless the heavenly Father, hymning thee.

Another canon, of the departed, we chant when there is no Menaion, the acrostic whereof is "A fourth rule: remembering our end", in Tone IV—

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Stichos: Wondrous is God in His saints, the God of Israel.

Keep Thy servants at Thy right hand, O Savior, and, entreated by the passion-bearing martyrs, guide them to the pasture of immortality, that they may behold Thy beauty.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Overlooking their transgressions, vouchsafe, O Christ, that they who have reposed in faith may inherit Thine ineffable and blessed glory; and justify them by grace, through the shedding of Thy blood.

Glory...: By Thy life-bearing death Thou didst slay the slayer, O Christ God. Grant rest now to Thy faithful servants, whom Thou hast received, and to whom Thou givest Thy life.

Theotokion: When the Son of God, Who is comely in all-exalted beauties, yet became incarnate of thee, O Virgin, was lifted up upon the Tree, He was bereft of beauty, taking on Himself death for all.

Ode III

Canon of All Saints

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Slaughtered like lambs, the right victorious martyrs were offered unto Christ, the Lamb and Word of God Who was slain for the deliverance of all.

As mouths of God, the initiates of the sacred mysteries brought forth worthy people from among the unworthy, enlightening them with sacred teachings.

The company of the venerable have found inexhaustible sustenance through their asceticism, delighting in the sight of divine things and in spiritual ascents.

Nekrosimon: At the entreaties of all Thy saints, O Christ, grant rest unto all who have departed in faith, overlooking the transgressions they have committed in their life.

Theotokion: We offer praise unto God Who through the Virgin was born in the flesh, and Who hath united the choirs of women to the angelic choirs.

Canon of the Departed

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

Stichos: Wondrous is God in His saints, the God of Israel.

Having triumphed over the deception of idolatry, the martyrs now entreat God the Master, that He grant divine rest unto those who have reposed before.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Be Thou well-pleased to withdraw the flaming sword, O Master, that Thy servants who have reposed may partake of the tree of life.

Glory...: Vouchsafe that Thy servants may dwell amid the sustenance of paradise, where the pure voices of those who keep festival are heard, O Christ, granting them remission of their offenses.

Theotokion: Thou didst combine virginity with divine birthgiving, O all-pure one; for thou didst ineffably give birth to the Creator of all things, unto Whose will all submit.

Ode IV

Canon of All Saints

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

The most sacred company of martyrs hath been glorified; and by their members in sacred manner they have glorified the Lord Who is glorified by all the angels, and they pray that we be delivered from all tribulation.

Possessed of a mind resplendent with immaterial radiance, O godly hierarchs, ye dispelled the night of all deception, and with true instruction guided the divinely chosen flock of Christ to understanding.

The innumerable multitude of the venerable hath been adorned, the sole triumph of divine women hath been magnified, and the holy council of the prophets hath been honored, united, rejoicing, with the councils of the angels

Nekrosimon: Having become fellow citizens with the angels, O holy martyrs, ask for all those who have fallen asleep remission, a dwelling in divine paradise, and ultimate deliverance from transgressions.

Theotokion: He Who preserved thee a virgin after thine incorrupt birthgiving hath glorified the virgins who stand round about thee. With them do thou unceasingly pray that our souls be saved from every sorrow and peril.

Canon of the Departed

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Stichos: Wondrous is God in His saints, the God of Israel.

Shown forth as luminaries, the martyrs enlighten the sky of the Church, and they entreat Christ the Savior to grant surcease unto those who have fallen asleep.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Possessing Thy Cross as a rod of power, thy servants have passed through the sea of the world, O Lord, and Thou hast caused them to dwell in Thy mountain, wherein Thou didst make Thy sanctuary.

Glory...: Thy servants, whom Thou hast chosen and taken to Thyself, O Master, be Thou well-pleased to settle in Thy truly beloved habitations, where the souls of the righteous dwell.

Theotokion: The Immortal One, Who hath dominion over the dead and the living, becoming incarnate as a man from thee, O Mother of God, endured death in the flesh, destroying the power of death.

ODE V

Canon of All Saints

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Suspended upon crosses, broken on wheels and dismembered, the mighty martyrs appeared before God wholly intact.

As saviors of the faithful, O holy hierarchs, ye brought to the Lamb and Master those who were entrusted to you to shepherd in holiness.

Having withdrawn from the tumults of the world, O venerable ones, ye calmed hearts stirred up by the passions, and became children of the God of all.

Nekrosimon: O ye divine prophets, O company of women who were pleasing unto God, ask rest for those who have fallen asleep before us.

Theotokion: God, Who made His abode within thee, O all-pure Virgin, hath made men divine habitations of His glory.

Canon of the Departed

Irmos: Same as the foregoing.

Stichos: Wondrous is God in His saints, the God of Israel.

Thou didst glorify the martyrs of Thy dominion, O Lord; for their sake grant rest unto those who have fallen asleep before us, in that Thou art full of lovingkindness.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

O greatly Merciful One, grant unto those who have died before us never-ending life, beauteous joy and unceasing gladness.

Glory...: O only Good One, Source of goodness, grant rest unto those who reached the end of their life in faith and the knowledge of Thee.

Theotokion: We hymn thee, O Mother of God, through whom the ineffable and unapproachable Light hath shone forth on those in darkness, and we bless thee with love.

ODE VI

Canon of All Saints

Irmos: I have come unto the depths of the sea, and the tempest of my many sins hath engulfed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

Like most costly stones all-wisely rolling upon the earth, O martyrs, ye demolished the whole structure of ungodliness and became temples of God.

From violent hands ye save all who are under your hands, O holy, righteous and venerable hierarchs, preserving the flock in Christ; wherefore, ye are called blessed.

Following the sayings of the prophets, in sufferings and fasting the multitude of women pleased God the Word, Who shone forth from the Virgin, a woman.

Nekrosimon: O greatly Merciful One, Thou Life of all, vouchsafe unto the dead who in faith have passed from us unto Thee, the Creator, that they may dwell in light with Thy saints.

Theotokion: With mouth, tongue and heart I confess thee to be the pure Mother of our God, O Maiden. By thy mediation deliver me from everlasting damnation.

Canon of the Departed

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Stichos: Wondrous is God in His saints, the God of Israel.

Let the flaming sword, beholding the spear which pierced Thy divine side, withdraw before Thy servants, O Savior, at the entreaties of Thy passion-bearers.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Hanging upon the Tree, O my Savior, Thou didst open paradise. In that Thou art compassionate, cause those who have reposed in the faith to dwell therein, and show them to be partakers of Thy life.

Glory...: Vouchsafe that those who through death have passed over to Thee in piety, O Master, may delight in the pasture of life, and number them with the righteous of ages past.

Theotokion: Though the Word is invisible God, yet did He become visibly incarnate of the Virgin Maiden who knew not man; and by His death He hath destroyed death.

ODE VII

Canon of All Saints

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

Together let us in gladness of soul hymn the martyrs of the Lord, the sanctified vessels of Christ the Master, the bulwarks and pillars of the Church.

The holy hierarchs of Christ and the divine choir of all the venerable rejoice with the hosts on high. By their supplications, O Christ, save those who hymn Thee.

The goodly endurance of the women who shone forth in holiness and suffering and with faith labored in asceticism hath cast down him who infected Eve with disobedience.

Nekrosimon: O Thou Who hast destroyed hades and trampled down death by Thy death, grant rest to those whom Thou hast taken to Thyself in faith, and cause them to dwell in paradise.

Theotokion: Seeing the flame which did not consume the bush, the law-giver of old was taught an image of thy birthgiving, O ever-blessed Virgin Theotokos.

Canon of the Departed

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Stichos: Wondrous is God in His saints, the God of Israel.

Accepting the endurance and patience and the blood of all the martyrs, grant rest unto those who in piety have fallen asleep in Thee, in that Thou art merciful and right placable.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Numbering the souls of Thy servants who have passed on to Thee among the firstborn and Thy righteous, O Savior, vouchsafe that they may unceasingly delight in Thee Who hast dominion over all.

Glory...: O Word of God, our Deliverer, in that Thou art merciful be Thou well-pleased, as God, that those whom Thou hast now taken to Thyself may meet Thee on the clouds, with gladness, confidence and splendor.

Theotokion: Rejoice, O blessed Theotokos, Virgin Mother, for because of thee hath the destruction of death been wrought and life indestructible been given to those who have died.

ODE VIII

Canon of All Saints

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

The holy hierarchs, prophets and martyrs, who fought the sacred fight, have received a sacred habitation with the angels, and with them they ask that cleansing and great mercy be given to us all.

Enlightened by the Spirit, the venerable ones dispelled the darkness of the demons; and with them the hieromartyrs and holy hierarchs, the prophets and the righteous, glorify God in praise.

He who before boasted mindlessly that he would destroy the earth and the sea is ever trampled underfoot by the women who have zealously served God in asceticism and fasting.

Nekrosimon: We beseech Thee in behalf of all who in faith have fallen asleep, O Christ: In that Thou art full of lovingkindness, enroll them in the choirs of the saved, who unceasingly cry out: Bless the Lord, all ye works of the Lord!

Theotokion: O Mistress Theotokos, who gavest birth to the right merciful Word, vouchsafe me thy mercy, and save me who cry out: Bless the Lord, all ye works of the Lord!

Canon of the Departed

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Stichos: Wondrous is God in His saints, the God of Israel.

Hearkening to the entreaties of the martyrs and taking pity on that which is of the same stock as Thee, O Master, grant rest to the souls of those who have fallen asleep in faith in Thee, overlooking their sins, for they cry unto Thee: Bless the Lord, all ye works of the Lord!

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Reckoned as one dead with the two malefactors, Thou didst pour forth immortal life upon the dead; wherefore, vouchsafe that Thy servants who have reposed in the hope of resurrection may receive Thy kingdom, O Savior, for they cry unto Thee: Bless the Lord, all ye works of the Lord!

Glory...: O Savior, Thou truly ever-flowing Well-spring of goodness, grant peace unto Thy servants, who have meekly left this corruptible life and found repose in the mansions of heaven, for they cry unto Thee: Bless the Lord, all ye works of the Lord!

Theotokion: Thou alone hast appeared on earth as an all-pure virgin and mother who knew not wedlock, O Mistress, for in manner past recounting and comprehension thou gavest birth unto God, and hast poured forth eternal life upon the dead; wherefore, we all bless thee, O Mary, Bride of God.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of All Saints

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Seeing the divine gifts and receiving honors for their great pangs, the martyrs rejoice, magnifying Christ Who truly magnified them and showed them to be victors.

Having been ordained as bishops for the people and made yourselves radiant through fasting, O holy hierarchs who preached God, ye shone forth more brightly than the sun, illumining the faithful in the manifestation of great deeds, O venerable ones.

Let us bless all the venerable and the righteous, the hieromartyrs and all the prophets, and the women who splendidly pleased God, crying out: At their entreaties, O Christ, deliver our souls from Gehenna!

Nekrosimon: Unto those who have passed over to Thee in faith vouchsafe the joy received by the saints who were well-pleasing unto Thee, O Christ, overlooking their offenses, O only greatly merciful Lord.

Theotokion: O most immaculate one who wast revealed to be more exalted than the cherubim, in that thou gavest birth to the Sustainer of all things, elevate my mind, strengthening me against the carnal passions, that I may do the will of the Master.

Canon of the Departed

Irmos: Same as the foregoing.

Stichos: Wondrous is God in His saints, the God of Israel.

Unto true martyrs and athletes Thou gavest the boldness to entreat Thee, O Lord. For their sake give divine deliverance unto those who have reposed in faith, granting them to dwell in a place of holy habitation.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

O Thou Who by Thy most creative hand dost work all things for the good, Who hast authority over the living and dominion over the dead: In that Thou art almighty, settle by peaceful waters Thy servants whom Thou hast taken to Thyself.

Glory...: O Thou Who art good by nature, Who art rich in mercies and goodness, deliver from the outermost darkness those who call upon Thy name, justifying them by faith and grace, and enlighten them, in that Thou lovest mankind.

Theotokion: The prophets proclaimed the images of thy birthgiving, O most immaculate one, and others have composed yet other titles for thee, for thou gavest birth unto the Life of those in hades, Who destroyeth the might of death.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

On the Praises, these stichera of the martyrs, in Tone IV—

Who is not filled with awe, beholding the good contest wherein ye struggled, O holy martyrs? How have ye, who are fleshly beings, vanquished the incorporeal foe, confessing Christ and having armed yourselves with His Cross? Wherefore, as is meet, ye have been shown to be expellers of the demons and opponents of the barbarians, unceasingly praying that our souls be saved.

Ye have become fellow partakers with the angels, O holy martyrs who manfully preached Christ at the tribunal; for ye forsook all the beautiful things of this world as though they did not exist, and clung to the Faith as your steadfast hope. Wherefore, having driven deception away, ye pour forth gifts of healing upon the faithful, unceasingly praying that our souls be saved.

How can we fail to marvel at your struggles, O holy martyrs? For, clad in mortal bodies, ye vanquished incorporeal enemies. The threats of tyrants did not frighten you, neither did the infliction of tortures daunt you. Ye have truly been glorified by Christ, as is meet. Ask ye great mercy for our souls.

Precious is the death of Thy saints, O Lord! For broken by swords, fire and freezing cold, they poured forth their blood, placing in Thee their hope, that they would receive reward for their toils. They endured, O Savior, and have received great mercy from Thee.

Nekrosimon: In the place of Thy rest, O Lord, where all Thy saints repose, grant rest also to the souls of thy servants, in that Thou alone lovest mankind.

Glory...: Where is the passionate attraction of the world? Where is the illusion of transitory things? Where is the gold and silver? Where are the multitude of servants and their clamor? All is dust, all is ashes, all is shadow. But come ye, and let us cry aloud to Christ Who is immortal: O Lord, vouchsafe Thine eternal good things unto those who have departed from us, granting them rest in Thy blessedness which waxeth not old.

Now & ever...: Theotokion: O only pure and all-pure Virgin, who gavest birth without seed unto God: Pray thou that our souls be saved.

Aposticha stichera of the departed, in Tone IV: Spec. Mel.: "Thou hast given a sign..."—

Truly awesome is the mystery of death: how the soul is perforce wrested from the body and is parted from the frame and cohesion of its physical form by Thy divine will! Wherefore, we beseech Thee: In the dwellings of Thy righteous grant rest to those who have departed unto Thee, O Bestower of life, Who lovest mankind.

Stichos: Blessed art those whom Thou hast chosen and taken to Thyself, O Lord.

Death is but a dream for those who believe in Thee Who wast laid in the tomb, and, exercising dominion over all, didst destroy the dominion of death, abolishing its age-old sway. Wherefore, we entreat Thee: Those who have departed unto Thee do Thou cause to dwell in the joy of Thy saints and the splendor of the just.

Stichos: Their souls shall dwell amid good things.

Thou becamest justification and sanctification for us, and the deliverance of our souls; for Thou didst call us, justified and delivered, unto the Father, accepting our debt as canceled. And we now entreat Thee: In the joy and radiance of Thy saints grant rest unto those who have passed over to Thee, O our Benefactor Who lovest mankind.

Glory..., Now & ever...: Theotokion—

Following the words of the divinely eloquent prophets, O most immaculate one, we understand thee to be the Theotokos; for thou

didst ineffably give birth to God incarnate, Who hath delivered us who have been made captive by offenses. Him do thou now beseech, O all-pure one, that He illumine thy departed servants with His effulgence.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON SATURDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone IV—

Of old was Adam banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying out: Remember me in Thy kingdom!

Afire with the love of Christ, O holy martyrs, with the dew of your struggles ye quenched the fire of ungodliness; and ye were shown to be greatly radiant lamps of the Church, driving the darkness of infirmities and tribulations from our souls by your goodness; wherefore, we praise you as is meet.

O sacred hierarchs, ye divine company of the prophets, ye choir of the venerable, ye sole procession of holy women, who pleased God with virtuous acts and have been glorified: We bless you, praying through your entreaties, that we may receive enlightenment and life everlasting.

Nekrosimon: Where Thy light shineth, and where the choirs of the saints rejoice, whence sighing and pain are fled, do Thou number Thy servants, who have reposed in times past and departed this most painful life, O Christ, that they may hymn Thine ineffable goodness; and overlook the transgressions they committed on earth.

Glory...: O indivisible Trinity, Who art worshipped in the Father, the Son and the Spirit, O Unity of three Hypostases, united in every way though with unconfused properties: At the entreaties of Thy holy martyrs, the fathers and the honorable prophets, grant rest unto those who have died in the Faith, and grant purification to their souls.

Now & ever...: Thou didst conceive the Word Whom the Father begot before the morning-star, and gavest birth to Him in the flesh as perfect man, known in two activities and wills, O all-pure one. Wherefore, entreat Him as the Creator and Lord, that He have pity on us who hymn thee, O Maiden Bride of God.

THE COMMON KA TAVASIA, IN TONE IV

WHEN NO OTHER KATAVASIAE ARE PRESCRIBED BY THE

Ode I

I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Ode III

O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Ode IV

Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Ode V

All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Ode VI

Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Ode VII

The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

Ode VIII

The birthgiving of the Theotokos saved the pious children in the furnace — then in figure, but now in deed — and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

Ode IX

Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!